IMAGO MVNDI, ET REGNUM CHRISTI.

The foure Monarchies, and CHRISTS two-fold Kingdome, *Dan.* 2.31, to the 36.

REGNUM LAPIDIS ET MONTIS.

The Gentiles converted, and the Jews restored.

LAPIS E MONTE EXCISUS.

The Gentiles converted, collected and governed by the Apostles, Apostolicall men and Bishops.

1 *The Mystery of the Gentiles*, 1 Tim. 3.16.
2 *Their Analogie with the Jews*, 1 Cor. 10.11.
3 *Their policy from Christ*, Matth. 18.17.
4 *Their lawfull Hierarchy*, Rev. 4.4.
5 *Their great Apostasie*, 1 Tim. 4.1.
6 *The Popes excessive Monarchy*, 2 Thess. 2.4.
7 Diotrephes *defective Presbytery*, John, Ep. 3.9.
8 Englands *warrantable Episcopacy*, Rev. 1.20.
9 *The decurrent History of it from the Apostles*, Matth. 28.20.

The man of sin will be over all.
The man of Schisme will be under none.

Aerius insanit, quia non est Episcopus, & est magnum mundo malum, *Epiph. Her.* 75.
Papa Episcopus decipit suo Episcopatu, & est Draco sub Agni larva, *Rev.* 13.11.

LONDON,
Printed by *M. Flesher*, for *R. Milbourne*, at the signe of the *Holy-Lambe*, in little *Britaine*. 1640.

TO THE HIGH AND MIGHTY MONARCH,

Placed in the Throne of GOD, *Rev.* 12. 5.
above the Thrones of Bishops, *Rev.* 4. 4.
and the Standards of the people, *Rev.* 4. 6. 7.

Our most Gracious Soveraigne Lord,

CHARLES:

By divine providence of Great *Britaine, France,* and *Ireland* King, the true Defender of the Faith, and Order of the Catholique Church,

Truth and Peace be multiplied in all your Kingdomes.

Most dear and dread Soveraigne;

GOD hath made you *Father* and *Sonne* of the same *Mother, Isai.* 49. 23. *Rev.* 12. 5. a *Sheepe* and *Shepheard* of the same flock, *Psal.* 23. 1. 78. 71. In the relation of a Sonne, you love the Church, and

hands

[redacted] The *Mother of Christ*, and the *Mother of Christians*, are made two monsters by our Adversaries the Papists. The *Mother of God* is made the *breath* of Christians, and the *Commander* of her Sonne. The neck of grace by way of derivation, as the Sonne is the head for the fountain; and they say further, he that denies a Christian to pray unto her, stops his breath; for he cannot fetch it from the head, but by the neck, and no grace descends that she powres not upon us: and they are so in love with her, that they think if the Son of God and his mother had both gone to heaven together, it would have amazed and astonished the *Angels* and *Saints*, which of them they should have adored first: and they thinke the relation is still as strong as it was [redacted] admire at the division, that [redacted] them both upon earth: but [redacted] subjection is to his mother. [redacted] *mand thy Sonne.*

Such a fallacy they have upon [redacted] Church your Mother must command you, and [redacted] a policy to let their Pope above you, as o[redacted] would their Presbytery. But your Majesty

may

may answer them, as our Saviour did his Mother, *Ioh.* 2. 4. *Woman, what have I to doe with thee?* and it were well these would be as moderate and modest, as Christs mother was, to leave Kings to themselves, wherein the Church hath no power over them. *Rev.* 12. 5. The woman is delivered of her manchilde, and he is advanced above her into Gods Throne; over the which mortalitie hath no command. Your *birth* in the Church is no diminution of your dignitie, and your *bounty* to it, is to lift it up as upon Eagles wings from floods of danger, *Rev.* 12. 14, 15. Your *bondage* from it is by a deceitfull *Lambe*, *Rev.* 13. 11, 12. which would lead the *Leopard*, and rule his Crowns, *Rev.* 13. 1, 2. that is, the keyes and Crosier would command your Crowne, and the Sheephooke subject your Scepter; for what else can be the *two hornes* of the Lambe, but an abused Episcopall power to binde and loose imperiall and regall authoritie as it pleaseth?

1 *Cor.* 5. 12, 13. If you were a *Pagan*, the Pope would passe by you by vertue of the Text: but being a *Christian*, he holds you within his power, and can make you in a moment a pagan and a poore King, and I thinke the Presbytery meanes little lesse: But *Constantine the Great* will give us a distinction to soile the doubt. He told his Bi-

shops *within the Church*, that God had made him a Bishop *without it*; and then the Apostles rule holds for you, *What hath the Church to doe with him that is without?* No King useth the keyes, no Bishop the Scepter. The Lambe useth the power of the *first Beast* unjustly, *Rev.* 13. 12. and Kings are reproved to suffer it, *Rev.* 17. 13. Your Majestie maintaines the Church, but not to master you. They shew what Ministers they are that medle with Kings, and call their Tribunals to spirituall tryalls. *Christs kingdome is not of this world*, *Joh.* 18. 36. neither challengeth it any power to command it. It is in it both by *reception* and *recognition*. By *reception* the world is the Churches subject, and by *recognition* the Churches convert. This conversion makes a combination, and the bodies are united, not confounded. This union is in the King, and he is the head of both bodies, and can be cut off by neither without the dissolution of both; and this is the reason why the keyes have no power to excommunicate the King, nor the subjects sword any warrant to be drawne against him. He is the Lords anointed, 1 *Sam.* 26. 9, 10, 11. and must be smitten by no subject; either the hand of God, sickneſſe, or the enemy must smite him; and we must not think, so his life be spared, the Church may separate

him from her communion, for that dissolves the union which no power can reach.

I will not trouble your Majestie with any long Epistle, I shall shew in a short summe that which Sectaries seek for, and yet they most oppose it. They would have right Ordinances, and cry out of us that all ours are humane inventions, and yet the new orders they have hammered out, and which they avouch for divine, were never read of in Scripture, but their own interpretations and sensless imaginations. There is one constant truth upon which hangs in a manner the whole government of the Catholique Church, and that is, that it be governed by one Catholique Bishop, not in all the world, but in every Citie. The seven Cities, *Rev.* 1. 20. were under seven Angels. *Rev.* 4. 4. an Elder and a Throne go together. These Elders are crowned, not as Kings, but Priests, and are compared to the twentyfoure sonnes of *Eleazar* and *Ithamar*, 1 *Chron.* 24. 4, 5. called the Princes of Priests, and in their order one governed at a time the Sanctuary, and to them were given all other Priests and Levites to serve under them. Thus the Apostles planted the first Churches in Cities under one Bishop and Altar. It is true, many had the name, but one the power over the rest.

mid

Phil.

Phil. 1. 1. Many Bishops saluted, but *Epaphroditus* was over them all. Many met S. *Paul* at *Miletus*, *Act.* 20. 28. but when he left them, he left them to *Timothy*, *Euseb. Eccl. Hist. l.* 6. *c.* 8. 10. *Socrat. Eccl. Hist. l.* 5. *c.* 5. *l.* 7. *c.* 3. It is true, contentions between *Arians*, *Macedonians*, *Novatians*, *Donatists* and the orthodox Bishops, forced Cities in distraction to admit moe Bishops then one, and sometimes a good Bishop desired an assistant, as *Valerius* Bishop of *Hippo* requested that S. *Austin* might be joyned with him, who said it was against custome to have two Bishops in one Citie; and therefore when we meet with this errour, we are not to examine it by erring practices, but with diligence examine the truth from the beginning, and not following varieties of opinions, setle upon nothing.

I have to the utmost of my power painfully examined all that I can, and present it here to your Majestie in all humilitie, and to others in all meeknesse, beseeching your Majestie and all your subjects *to accept* my indeavours with a bleeding heart for our dissentions.

Incensi odor de immundorum manibus, reputatus est pro fœtore, & iram non gratiam præsumptio meruit, S. *Cypr. de can. Dom.* We are sad and sorrowfull all the Kingdome over, and goe up into the

Mountaine

Mountaine of the Lord with prayers and ſupplications for peace: yet if a Beaſt touch the Mountaine, it muſt be ſtoned or thruſt thorow with a dart, *Heb.*12. 20. How much more muſt we expect ſeverity, if we faſt and pray to ſatisfie our owne baſe luſts? Your Majeſty hath received many petitions for Religion: and I feare we come too neare the Popiſh doctrine, that Chriſtian Kings are for the ſpirituall good of their ſubjects, not *ex Imperio & officio*, for that belongs to the Church over them, but *ex zelo & pietate*, to promote the Churches power, &c. *Rom.*13.4. *He is the Miniſter of God for thy good*: a Miniſter divinely appointed, and by him that regards more the good of mens ſoules then their bodies, and ſhall that power want power that is ſo placed of God for the good of ſubjects? Why doe we petition Kings for helpe more then other men, if their office and command be not greater then their zeale and pietie? Theſe are the motives of all men: but thoſe, as S. *Auſtin* ſayes, are the right of Kings, that onely have power to doe that which no other man can doe. Your Majeſtie were not happy in your ſelfe, if *ex officio & imperio*, you had no command in the Church, nor we happy in you, if you had not an heart *ex pietate & zelo*, to helpe us. The *beleever* muſt obey

his *Pagan Master*, 1 *Tim.* 6. 1. and may he *despise* him being a *Christian*, *ver.* 2? There be such, *Iude*, *ver.* 8. but *we have not so learned Christ*: wee must *teach and exhort* other things, and he that will not consent *to wholesome words, even the words of our Lord Iesus Christ, he is proud, ignorant, and sicke of a doating braine*, spending himselfe in words, as those doe that are in greatest danger of death, when their sicknesse hath taken the head either by inflamation to make them furious, or obtenebration to make them sad and melancholicall, that they cannot obtaine their absurd imaginations.

Pardon me (deare and dread Soveraigne) that I suffer in your sorrowes, seeke safetie in the truth; and as I cannot flatter, so I cannot forsake a good cause. Let the conclusion of my Epistle be a transition to the view of that order, both in the types and the truth, that is in your Throne, the Thrones of your Bishops, and the Standards of your people in this Treatise, *lib.* 4. *p.* 51. 71. I have delineated out the Stage, and humbly intreat by way of Preface, I may prepare the path to my Booke in three or foure Sections to season all men with my good intentions, and obtaine your Majesties pardon for my thoughts of so great a Patron, being so meane a subject, yet as sensible as any of my duty, and that desire

that

that ought to be in all men to ſtudy the peace of your Kingdomes. The Almighty preſerve and proſper your Majeſtie, royall Conſort, right noble and happy poſteritie, and grant that roots and branches may grow together to the great joy, and unſpeakeable comfort of all your ſubjects, amongſt whom the meaneſt meekly upon his knees offers this booke to your hands, and himſelfe to be

Your MAIESTIES

moſt humble ſubject,

JOHN YATES.

that ought to be in all men to study the peace
of your Kingdomes. The Almighty preserve
and prosper your Majestie, royall Consort
the noble and happy Posterity, and grant that
roots and branches may grow together to the
great joy and unspeakable comfort of all your
subjects, amongst whom the meanest most ly-
upon his Knees offers this booke to your hands,
and himselfe to be

Iohn Vvatts.

Sect. I.

The Thrones of Princes and Prelats, Rev. 4.4. & 12.5. *and the Standards of Subjects and Saints,* Rev. 4.6,7.

THe conſtant repreſentation of the Church in foure and twenty *Elders*, and foure *Beaſts* from the firſt plantation of it amongſt the Gentiles, and the bringing of Emperors and Kings in due time, is neither without juſt obſervation, nor myſticall interpretation. For the foure and twenty Elders we have both the alluſion and expoſition, 1 *Chron.* 24.4,5. and they are the *Chief Paſtors* in the Church; and though all be called Elders, yet in every company one is over all the reſt, as thoſe twenty foure *Sons* were by the appointment of *David*. The *Throne* of the Church is ſet up in every City, & *one Elder* in that Throne above the reſt. *S. Iohn* ſpeaks of *one Angel in a City*, & the *ſeven Cities* are both a prediction, *Rev.* 1.19. & the types of times, and ages to come, *Rev.* 22.16. and the truth is, that all things in the *Revelation* are *teſtified in thoſe ſeven Churches*, for no other are mentioned; and the concluſion in each Church, is that all Churches muſt heare it, and learne by it, as a Prophecy and typicall prediction. Secondly, for foure *Beaſts*, *Pſal.* 68.10. interprets it to be *Gods Congregation*: the word in *Hebrew* is the ſame with

with that in *S. Iohn*, and the ſigne is put for the thing ſignified, and the *Standards* by which the people were guided for the people themſelves. It was long before the Imperiall power was brought forth in the Church. She travailed long of it under the *Red Dragon*, *Rev.* 12.2. and was in time and due ſeaſon delivered, *ver.* 5. and the *Child* advanced to the *Throne of God*, not of the Elders, or put down to the Standards of the people: but ſet above all in the Throne that rules, both the Thrones of the Elders, and the Standards of the people.

When the *Arke* ſet forward, *Num.* 10.36. *Moſes* the Magiſtrate ſaid, *Riſe up, O Lord, and let thine enemies be ſcattered*, the motto of Kings who under God command the march of the whole Camp. 1 *Sam.* 4.3,4. the *Philiſtims* beat the *Iſraelites*, and they truſt in the *Arke* to helpe them, as if God were chained unto it; like a Pagan god to his Image: but *Moſes* knows that God muſt riſe with the meanes, or elſe vaine wil be the help of man. *Hophni* and *Phinehas* were with the *Arke*, but not God, and as he ſuffers a wicked people to bee beaten, ſo an *Holy Arke* to be profaned by the *Philiſtims*, which as it ſaves not *Iſrael*, ſo it plagues theſe *Philiſtims*, and makes them ſoone weary of it, and in a wrong way they diſmiſſe it, and their puniſhment ceaſeth. He that winks at the ignorance of the one is awake at the preſumption of the other, and *makes a breach upon Iſrael for their profane cart*, when in the like carriage of the other he healed them. The Lord will be ſought as well in a right order, as a right ordinance, 1 *Chron.* 15.13. This is urged by the Separation. They cannot deny but we have the right ordinances of God, as the word and Sacraments: but not in a right order.

They

They go about to mend them, but they moſt of all marre them. Many pretend laws and Religion: but they profane them upon a wrong cart, and their carriage provoks God to be angry in his own ordinances, when due order is not obſerved. Every man muſt keep within his ſtation, and not ſtep out of his rank to ſupport any ordinance of God. We have a right order preſcribed us, the Lord teach Prince and people, Paſtor and flock to obſerve it.

*Numb.*7.7,8. The *Gerſhonites* and *Merarites* uſed *Oxen* and *Wagons:* but the *Kohathites* their ſhoulders for their burdens. The things of the Sanctuary were all divine Ordinances: but not executed in the ſame order. Irregularity made the breach, and though God tolerated it in Pagans, he would not paſſe it by in his people. No bleſſing can be expected either from a right order in a wrong ordinance, or from a right ordinance in a wrong order. *Rev.*3.21. In heaven there be two Thrones, the Throne of the Father, & the Throne of the Son. The Father admits none into his Throne, but his Son, and therefore the Papiſts are extremely guilty, that put Saints and Angels into that Throne, and make them interceſſors; which is only the dignity of Chriſt, and his peculiar, to be in his Fathers Throne to make interceſſion for us. The Sons Throne communicated to the Saints is the glory of his Father purchaſed for all beleevers; and Papiſts wrong this Throne, when they Canonize Rebels for Saints, and give them the glory of heaven, that deſerve the horror of hell. Upon earth are but two Thrones, the one of Kings, the other of Biſhops, *Rev.*12.5. *Rex raptus eſt ad Deum, & ad Thronum ejus:* this Throne is upon earth, and *Solomon*, 1 *Chr.*29.23. *ſate on the Throne of God.*

The

The Papists are here traitors, for they place the Pope either in this Throne with the King to justle him out of it, which is treason; or above it, which is blasphemy; for what Throne can be above Gods Throne? The Thrones of Bishops are expressed, *Rev.*4.4. foure and twenty Thrones for the crowned Elders. Each Elder hath his Throne, that is, each Bishop in his City hath his Throne of judicature, and the whole Church in or belonging to that City, is called the Catholicke Church. True it is, the Catholick Church in the Creed is invisible and a matter of Faith: but the collection of it into a visible government, is, that one Bishop be set over every visible Church, and not many. By the visible Church, according to the first plantation, which was in Cities, the care was, that no City should have two Bishops or two Thrones: but one Throne, and one Elder for the government of it. In the seven Churches of *Asia*, were but seven Angels, and each Angel had his Throne to govern those Cities. These Thrones in Cities were never set up against the Kings Throne in any Kingdome, but were under it, and the very Pagan Emperors had power over the Church, though they exercised it against the same. And here two errors are committed, the one by the Pope, who is not content to sit down in one of these Thrones, but will have one as an Emperor over them all. Secondly, the people wrong themselves that step from their Standards into these Thrones, & will rule the Church.

These things I shall shew plainely, and with plentifull demonstration in this book. The misery of our times mightily beset our Prince and Prelats, and all this is from our ignorance of due order to be observed. *Si judicas, cognosce*, was that which *Medea* requested of *Creon*,

Creon, Sen. Med. Act. 2. f. 145. that he that would judge, ſhould know what he judgeth. *Adhibe diligentiam tuam, & intuere quid ſint res noſtræ, non quid vocentur, Ep.* 110. *Sen. ad Lucilium.* Men ſhould be circumſpect of what they ſay, and not follow words but truths. *Sic occupant animos & obſtruunt pectora, ut antè nos incipiant homines odiſſe, quàm noſſe, ne cognitos aut imitari poßint, aut damnare non poßint,* S. *Cypr. de Idol. Vanit.* Men hate before they heare, which if they knew, they would either imitate them, or be aſhamed to condemn them. *Tertull. Apolog. adver. Gent.* c. 1. 2. *Nolint audire quod auditum damnare non poßint,* this is worſe, not to heare, which if they would they could not hate or judge to be evill. *Student damnare tanquam nocentes, quos utique ſciunt innocentes; itaque conſtare de ipſa innocentia nolunt, quaſi verò major iniquitas ſit probatam innocentiam damnare, quàm inauditam, Lact. de Iuſt.* l. 5. c. 1. The very height of malice, to ſtudy to diſgrace innocent men with the reproach of the wicked. *Vacante autem meriti notitia, unde odii juſtitia defenditur,* no hatred is juſt, that is not juſtified by the crime.

1 *Tim.* 6. 2. *Iude v.* 8. taxe beleevers of the contempt of Superiors, and the one as he admoniſheth them, ſo the other accuſeth them, which commonly are moſt guilty of this crime, and they are creepers into corners and conventicles, where they may moſt liberally laſh their betters. Their dreames tell us they are ignorant, and their words that they are wicked, defiled with defaming of others. *Salv. de Gubern. Dei.* l. 4. *Si quis ex nobilibus ad Deum converti cæperit, ſtatim honorem nobilitatis amittit, &c. Si honoratior quiſpiam religioni ſe applicuerit, illico honoratus deſiſtit, &c. O quantus in Chriſtiano populo honor Chriſti!* It matters not

who be vile to others, as long as they are dishonored for Christ. That argues ill times which the author affirmes, *mali coguntur, ne viles habeantur*, some are forced to be the more wicked, that they may seem to be the lesse odious. It matters not for any to be ill spoken of for well doing. *Ber. Ep.* 113. *ad Sophiam, Insignior planè, atq; illustrior, quod de paucis facta est, quam quod orta de magnis. Illud namq; Dei munere tuum est; hoc tuorum. Porro quod tuum est, tanto carius est.* He or she is more illustrious that may be counted one of a few, then to be borne of great ones. That by Gods gift is their own: this their ancestors. That which is their own, is so much the more deare, by how much the more rare. If there be any in the Ministery, such as *S. Ber. Ser. ad cler. Col.* 1726. *C. D.* to whom *nec animarum casus reputatur, nec salus*, that neither care for the ruine of soules, nor their salvation, the Lord rid us of them. *Malè vivunt, & subjectos malè vivere volunt*, as they are nought themselves, so they cause others to be. But the Lord preserve us in a right order, and what soever the offence is, the Lord direct us that we may not correct it with a worse.

SECT.

Sect. 2.

The teſtimonies of the Scriptures for Biſhops and their Churches, and the Authors teſtification of his love and duty to the Right Reverend Fathers in God, *the Lord Biſhops of the Church of* England, *Princes of Prieſts by divine Right, proved,* Rev. 4.4. *by the undoubted alluſion of that place to,* 1 Chron. 24.4.

My Lords,

I Know you have ſaid no more then you can prove, that you are in power, dignity and degree above other Paſtors *jure divino*. You are preſſed and urged with your promiſe, by a nameleſſe Author; yet preſumptuous enough to Un-biſhop all the Prelats in the Kingdome, and bring you to a parity with all Prieſts; and undoubtedly, he might adde (for I take him to be a Lawyer) that himſelfe being a layman, in his lay-presbytery is ſuperior to all Paſtors, for at the leaſt, they muſt be two to one, & having equall voyces, the greater nũber commands the leſſer. He would have you unbiſhop your ſelves by the *Law of God, of the Kingdome, judgement of your Brethren, their examples, the terror of their own Conſciences,*

wrath of God and your own promise. By the Word of God he proves no such Bishops are mentioned as you maintaine. Secondly, the law of the Land allows you only your title, which in pride ye reject, saying you have your power from God, to proceed in your own names. Thirdly, former Bishops, and as learned Doctors as your selves, durst never presume to go higher, then an humane title. Fourthly, many Bishops for their ease and quiet, have quit themselves of their Bishopricks, and removed into Monasteries. Fiftly, some to quiet their consciences have renounced that ungodly calling. Sixtly, God hath un-bishoped some by the plague and pestilence. Lastly, your promise is, if your calling be not divine, you will un-bishop your selves. I will say no more to this man, then our Saviour did to the *Sadduces*, that came unto him with good words, but wicked thoughts, *Master, Moses wrote unto us, &c.* they are confident they have the Scriptures against Christ, but he answers them in these words mildly, *Mat. 22.29. Ye erre not knowing the Scriptures, nor the power of God.* Truth and Charity is wanting in all his Arguments. His Scriptures he understands not, and for his Law I will leave it to himselfe, and every man to his private judgement: but the judgements of God are interpreted, and his power perverted, to think that Bishops dying of the plague have an ill calling, and may be the man will count it a just revenge if you should dye in the tumults of the times. Many say you have an odious calling, for now the basest of the people despise you. *Tertullian* could say of *Nero*, that Religion was the more excellent, because so vile a man hated it: and truely neither you nor your calling is the worse for wicked mens contempt,

tempt, and I hope your case shall be that of *Davids*, 2 *Sam.* 6. 20, 21, 22. to be honored of them that the mocking *Michals* of our dayes would mislead, who when they are rightly informed of your calling, will learn more wisdome, which is one of the main scopes of this my Book.

Rom. 1. 7. *Saints at Rome. Rom.* 16. 5. Meeting at the house of *Priscilla* and *Aquila*, being Christian Jews, might be the meanes to spread the Gospell to *Rome. In their house*, might be translated better according to the *Greek, at their house*, and so taken for the place of the Saints assembled to serve God. I suppose at this time they had no Bishop, but waited for the Apostles to plant them in the right forme, which we shall prove evidently to be under one Bishop and Altar, who had power to designe the Churches Communion, which is always defined by the unity of one Bishop and Altar; and no beleever is said to be within the Altar, that is not admitted to the Sacrament, by the Bishops approbation. 1 *Cor.* 1. 2. *the Church at Corinth* is but one, and the unity of it is twofold. First, in respect of the Governed, and so it consists of as many as can heare one Pastor. Secondly, in respect of the Governors, and so it is one under one Bishop: and this I dare affirme that there were never two Bishops appointed to governe one City, and the first that I can read of, were the *Novatians*, that called themselves *Puritanes*, that made this stir in Cities to the dividing of the unity of Cities, established by the Apostles. *Gal.* 1. 2. *Churches of Galatia*, that is, of the Region, Province, or Country of *Galatia*, wherein might be many cities, and so many Churches, it being the common use of the Scriptures to call a City a Church, which might

in it selfe be complete of all officers, whereof the chiefe was the Bishop. *Eph.*1.1. *Saints at Ephesus*, and this City is called a Church, *Rev.*1.11. and under one Angell; and so had been from the very first plantation of it, as may be proved by *Tertullians* decurrent order. First, the Apostle had the government of it till he prepared to go to *Rome*, and between Easter and Pentecost he placed *Timothy* to rule it. True it is, that *Timothy* attended & waited upon the Apostle in his last visitation of *Macedonia* and *Asia* till he came to *Miletus*, and met the Bishops of *Ephesus* there to take their last charge, and to be left to *Timothy* for their Governor, for he attends him no further; and it was divers yeares after this that S. *Paul* sent for him to come to *Rome*, and he accordingly obeyed, but S. *Paul* returned him, and charged him to passe by *Macedonia*, and so into *Asia*, where it is probable he died.

The Scripture is sufficient for his stay and setling; and S. *Iohn* found but one Angell to write unto in this Church, who he was is not related, but the story is sufficient, that *Ephesus* was either governed by an Apostle, Apostolicall man, or a Bishop, which is *Tertullians decurrent order*, & always observed for the demonstration of the true Church, and without it no Church could be proved to be a Church, which they must look, to that reject Bishops. *Phil.*1.1. *Saints, Bishops, and Deacons at Philippi:* but no otherwise then at *Ephesus*; for over all these is *Epaphroditus*, *Phil.* 2. 25,29. their Apostle and Pastor that S. *Paul* commanded them to receive, and repute him worthy to bee their Bishop. *Coloss.*1.2. *Saints at Colosse.* *Coloss.*4.17. *say to Archippus. Philemon, v.*1,2. *a fellow-labourer*, in whose house was *Archippus* the Minister of the *Colossians*,

Iossians, & at whose house was the Church. Over this City, and that of *Laodicea*, and *Hierapolis*, was *Epaphras* Bishop. One Bishop may be over three Cities, so much I reade, *Coloss.* 4.13. But in one City still I find one Bishop, and where many, he is one to rule them. *Tit.* 1.5. *for this cause left I thee in Crete* or Candy, the Isle, *that thou shouldest set in order the things that are wanting, and ordaine Elders in every City, as I appointed thee.* Many Cities may be under *Titus*, and many Elders in those Cities, and all equall; yet one over them all. *Rev.* 4.4. an Elder and a Throne. *Rev.* 1. 20. so many Churches so many Angels. 1 *Chron.* 24. 4.5. the sons of *Eleazar*, and *Ithamar* were Princes of Priests, and such are Bishops, as shall be proved.

Certainly to love a Bishop is the duty of Religion, and to defend him the equity of his calling. My Lord of *Norwich* hath left me an argument of his affection, and an example of his goodnesse. Many have asked me of our agreement, and I professe either subjection to suffer, or freedome to obey. The conceit was his Lordship would remember an old contention, and that I should be urged to renounce my writing; and indeed some say, I have not only done that, but am wholly changed from what I was, and become an Apostata. An heavy judgement and worse then the plague, for the Apostle says, *Heb.* 10.38. *the very soule of God abhorres such an one.* I thanke God I have yet stood in my way, not as willfull, but ready to receive the good instruction of any, and age should make us stable; *Bos lassus figit pedem.* I have been upon tryall, and found that favour from Superiors, that they have both examined, and been satisfied with the truth. I know not the contradiction of any thing I have said or written,

written, that should shame me. Let him that can, testifie of my inconstancy, and shew me the opinion that I held, and have changed it. I cannot command mens words; my conscience must be my witnesse, that the same mother that made me a Christian, makes me carefull to obey her, and as I have learned her doctrine and discipline, so I have and do still professe it, both against Roman falsehood, and Schismaticall faction; & that the world may know how I found my Bishop, I may report it in the words, of two Philosophers out of *Plutarch, de Cohibenda ira.* *Aristippus* and *Æschines* having been at variance, thus reconciled themselves: *Aristippus comes to Æschines, saying, Shall we not be friends? Yes, with all my heart, saith Æschines. Remember then saith Aristippus, that though I am the elder, yet I sought the peace: True, saith Æschines, and for this I will always acknowledge you the more worthy man: for I began the strife, but you the peace.* Such was my entertainment in a friendly meeting, and ever since I have found my Bishop, not Lordly, but loving; and truely offenders complaine of cruelty when they are justly curbed.

Rom. 12.19. *Give place to wrath*, is contrary to that corrupt rule, *veterē ferendo injuriā, invitas novā.* Anger is a sicknes, and must be cured as a fever; *initia morborū quies curat, & in remissionibus remedia sunt applicanda.* I cannot but speak wel of them that others cry out of, & truly we are not right in our selves that go sad from our Prelats, whose care is not to revenge themselves, but redresse our faults, when they find them, and why should we fume to have them corrected? S. *Ber. Ser. 71 in Cant. Grande malum voluntas propria*, a mans owne will is his greatest enemy, and the sacrifice of it his greatest

greatest friend. *Domine cur emere me jubes gladium, qui ferire me prohibes? Cur haberi præcipis, quem vetas promi? nisi fortè, ut sit parata defensio, non ultio: ut videar potuisse vindicare, sed noluisse, S. Ambros. Comment. in Luc. lib.* 10. Defence, no desire to revenge is Christian, and right noble. *Philip* the Father of *Alexander* upbraided his Captaines with their calamities, and one gently admonished him thus, *thou bearest the person of Agamemnon, and wilt thou behave thy selfe like Thersites? Isiodorus Peluſiota* speaks of some proud Prelats that did beare themselves on their Priesthood, as if they had a tyranny. Humility is honorable in great ones, and that of S. *Augustine* is memorable for the peace of the Church, that he and almost 300 Bishops were content to end contentions, and continue the unity of the Church, to lay down their Bishopricks, *de gest. cum Emerit. Donatist. Episc. lib. Tom. 7 par.* 1. *pag.* 782, 783. *Non perdere, sed Deo tutius commendare,* no losse to leave them to him, who knew best what was for the Churches safety. *An verò Redemptor noster de cœlis in humana membra descendit, ut membra ejus essemus, & nos ne ipsa ejus membra crudeli divisione lanientur, de Cathedris descendere formidamus?* Do we feare to descend from our Chaires to prevent division? *Episcopi propter Christianos populos ordinamur,* the peoples peace is our appointment; *Quod ergo Christianis populis ad Christianam pacem prodest, hoc de nostro Episcopatu faciamus,* Our Episcopacy is nothing else but the peoples prosperity. *Quod sum, propter te sum, si tibi prodest; non sum, si tibi obest:* thine to help thee, not thine to hurt thee. *Si servi utiles sumus, cur Domini æternis lucris pro nostris temporalibus sublimitatibus invidemus?* Are our tempo-

rals to be preferred before your eternals? *Episcopalis dignitas fructuosior nobis erit, si gregem Christi deposita magis collegerit, quam retenta dispersérit*; If Christs flock gather good, it matters not for our greatnesse. *Fratres mei, si Dominum cogitamus, locus ille altior specula vinitoris est, non fastigium superbientis*; If wee mind Christ, our high places are the prospects of our master, and no proud mans preferment. *Si cum volo retinere Episcopatum meum dispergo gregem Christi, quomodo est damnum gregis honor Pastoris?* If I keep my Episcopacy to scatter the flock, how shall their hurt be my honor? *Nam qua fronte in futuro seculo promissum à Christo sperabimus honorem, si Christianam in hoc seculo noster honor impedit unitatem?* How shallwe hope to speed in Heaven if our honor here hinder Christian profit? This is the way to be honored, and in this the Lord prosper you.

Amphilochius Bishop of *Iconium*, *Theod. lib. 5. cap. 16.* comming before good *Theodosius*, honored the Emperor, but not his son, at the which the Emperor being displeased reproved the Bishop; but hee timely and seasonably, yet humbly and meekly admonished the Emperor of his fault in these words, And will not God the Father bee angry with you for suffering the Arians, that dishonor his son to have places in your Empire to professe their blasphemy? This caused a law to bee made to discharge their conventions. With such wisdome you shall blesse your King, and hee shall bee happy in you according to his zeale to maintaine CHRIST against all falsehood and faction. You have two great adversaries to wrastle with, and that little ability I have, I lay it downe at your feet, and de-

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fire under your banner, to wage the same warre with you. Many told mee you would permit me the one, but the other might not be medled with-all; your honorable patronage will demonstrate the contrary, and my selfe

Your servant

JOHN YATES.

Sect. 3.

To the Charitable and Christian Reader.

Omething will be expected by way of preface to prepare the Reader, to receive some knowledge both of the Matter and Method of our work. The matter is the Faith and order of the true Church. The Faith of one Mediator; the Order of one Bishop in the Catholick Church. Many mediators make a faction in heaven; many Bishops a faction upon earth. One Mediator in heaven is the great mystery of godlinesse, 1 *Tim.*3,16. many, the mystery of iniquity, 1 *Tim.*4.1. The first is the honor of the Gentiles, that they should forsake all their pagan gods, and receive the Lord Jesus Christ, as the unknown God of the world. This is that, *Rom.*1.8. that made the *Romanes* famous for faith throughout the whole world, as the other makes them infamous for the Apostasie of the latter times. As the Apostasie is great, so is our ignorance of it; and many things are laid to the charge of *Rome*, which we must defend, and other things not defined, we desire may be known, as the very beeing and essence of Popery. Separable accidents are not of the essence of the thing that sustaines them, and we have many things in our Church,

Church, that *Rome* hath, and we are censured for them, as if the very beeing of popery were in them. Blessed be God the mystery of iniquity is better discovered unto us in *Daniel*, *S. Paul*, *and S. John*, then all the discourses of our moderne writers, which have called in question the *subject* of popery, the *essence*, and the *accidents*.

The subject they deny, and take away that, and where shall we find the error? It is either in the true Church or out of it. Out of it, it cannot be by the testimony of the Scripture. *Daniel* speaks of the Kingdome that shall become a Christian, and that is by entertaining of Christ, which he cals the God that the pagan fathers knew not, *Dan.* 11.38. and their sons should know, without any regard to their fathers gods. He speakes not of some beleevers, but their King, who should continue in that faith; for he never forsakes his strange god, and that is enough to make him and his people Christians: but behold the mystery that falls into this subject of other gods, he meanes mediators, as the *Virgin Mary*, *Angels*, *Martyrs*, *Saints*, called by *S. John*, the inhabitants of heaven, *Rev.* 13.6. and these they make the heads of their faction, as the *Corinthians* did, 1 *Cor.* 1.12. and as the Apostles were not what Schismaticks made them, no more are these blessed inhabitants of heaven, what Idolaters imagine them to be: and as *Corinth* ceased not to be a Church for this faction upon earth, no more does *Rome* for gathering her faction upon heaven. She holds Jesus Christ, and in that she is a true Church; but she holds him with Saints and Angels, and that placeth the Apostasie in the true Church, and he that denies this to be the subject of it, denies the Apostasie it selfe, which

is the first dispute of our dayes, that *Rome* is no true Church, as if that did take away the Apostasie, with whom you see how well I agree, that if *Rome* be not the true Church, the Apostasie is taken away. But they have done well for themselves, for if *Rome* be a true Church, then they are none, that have totally forsaken her, and count her Bishops Antichristian, and to be cast out of the Church, & a new constitution made as if Reformation were too little, and they have so exceeded in casting down all to the foundation, that against *Rome* they cannot justifie their Church, as we can do ours, that hold with *Rome* in what is Gods, and gaine-say her as the Scripture doth, which is all I aime at in this Book.

The essence of popery is as grossely mistaken, and we constitute it in errors and ceremonies, that belong no more to the being of it, then naturall Philosophy does to divine Mysteries, or lawfull Ceremonies to horrible blasphemies. Free-will, Justification by Works, Mans merits, &c. are naturall disputes, and such as *Moses* Law, and naturall principles suggest unto us; and if Papists defend them, the Jews and Philosophers, did the like long before, and they are no mysteries, but plaine truths, if we were such as we should be, that is, pure naturall men, in the freedome and integrity of our Wils, in the possibility of fulfilling the Law; which in it selfe is possible, if our flesh were not weake, and as a sick man that cannot beare the burden of his health. And undoubtedly heaven were ours by works, if hell were not ours by our sins. But these as they are no mysteries, so a mystery it must be, that must make popery in the right being of it, and if wee will beleeve the Scriptures, we may have both the name

name and the essence in capitall letters, *Iohn* 17.5. MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. In a word, an Harlot is the essence, that is *Idolatry*, not grosse and pagan, but hidden and mystical under a Christian name.

The accidents of Popery are many, as Altars, Images, Gestures, &c. Altars are of two sorts, the *Brasen*, and the *Golden*; the one for propitiatory Sacrifices, and of this Altar I find no mention in the churches of the Gentiles; but of the Golden Altar for Incense, he that reads the *Revelation*, shall find it often mentioned, and it signifies not Christ. *Rev.* 8.3. *and the Angell* [Christ] *stood by the Golden Altar*, that is, our Mediator stands by that Altar where we pray, and we pray where we break bread, *Acts* 2.42. that is, Gods holy Table, no Altar for materiall Sacrifice, and dark and smoaky Incense; but most sweet and pleasant breath that comes out of the mouths of Gods people, *Cant.* 2.11. *Let me heare thy voyce, for sweet is thy voyce, &c.* If I have offended any with the name of an Altar, it was either their ignorance of my meaning, or my defect of speaking, not to explaine my mind so fully as I ought to have done, and may be shall do stil, because writers pen down briefly what they understand, and rather utter it to themselves, then others, or think others understand it as well as themselves. I have found it easie to understand more then I can utter, and utter more then others can understand, which I feare will bee my fault in this Book; for I confesse enough is written by others, and we so understand one another, that it were better a great deale

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lesse were written. Such disputations, and strife about words, that we are confounded in our notions, and understand nothing distinctly. I shall give no man ill words; I come armed with the truth, and am confident of my defence.

It is for the Church of *England*, the whole Faith and Order of it, and it is both against *Rome* and *Geneva*; *Rome*, for one Bishop extended to the Catholick Church over the whole world, which is invisible and needs no visible head; and is rather to be beleeved, then seen. The Catholick Church visible, is according to the first plantation of it, & that is in Cities, and the visible order is this: Each City hath but one Bishop to rule it, and as the *Levites* were given to *Aaron*, so all Priests and Deacons to this Bishop, to do the service in this Catholick Church, and all Churches are of this constitution, and rightly called Catholick Seats: and though they be but parts of the Universall in all the world, yet they retaine the name and definition of the whole, which is the same in all Cities under one Bishop, and must thus be defined; the Catholick Church is the number of all them that professe one God in Christ, in all the Cities of the world under one Bishop, not of all Cities, but each City as the A-Apostles planted it, and left it to bee governed by them. In this sense *Rome* is and ever hath beene a Catholick Church, and at this day the Pope is the lawfull Bishop of it, but hee makes his Church both unsound in Faith by Idolatry, and unseemely in Order, by over-looking all the heads of the Church, as a monster set upon them. 1 *Cor.* 12. 21. He would bee one head swolne up of many, like the disease we call *Hydrocephalia* or the head dropsie,

dropsie, that brings the whole body into a Consumption by its owne greatnesse. S. *Paul* found out the cure, *vers.* 28. *first Apostles*, not first *Peter*, but many heads like tops of Mountaines that answer one another over all the World, as a levell and lively prospect, for the viewing of all Churches in future ages, and as *Pope Clement* in his Epistle to the *Corinthians*, to teach us the Episcopacy when they should be in their graves.

Geneva we cannot spare, *Petrus Balma* was their last Bishop, and what City soever casts out the Bishop of it, by no Constitution can be a Church, or agree with the Apostolicall plantation. A superintendant is all one with a Bishop, if they would not oppose him in Orders and Time. The Bishop of a City must have in him all the Orders of the Church, because he must give them; and he gives them to none that are not in his Order, though in degree they be under him. Hee makes no Lay-man to be in Orders, and rule the Church, as if the Bishop should Preach, and make one to Rule himselfe and his whole Church; for if the distinction be good, that some Preach, and others Rule, the Bishop must be the poore Oxe to labour, and the Lay-man his Plough-man to drive him, and no doubt the Church shall be well tilled, when it hath gotten such a teame to draw together. In good earnest, if *Geneva* have no Bishop to governe it, *Geneva* is no Catholicke Church, and *Geneva* and all Churches should heare this truth out of Scriptures and all Antiquity, that there ought to be one Bishop of the Catholick Church, that is of one City.

The materials shall be as you have heard, of Faith &

Order, and their oppoſits falſehood and faction. For my methode, I have tyed my ſelfe directly to none; neither do I think it neceſſary to keep always the ſame poſture. I ſhall promiſe you varieties, and diſh it as handſomely as I can. I invite you to my table, and deſire we may meet as friends, and confer in love, for I meane to fall out with no body. I deſire peace in the faireſt way, and grieve to ſee Chriſtians, not anſwer ſo worthy a name. *Salv. de Gubern. Dei l. 3. p.* 139. 140, 142. *Chriſtiani eſſe dicuntur, & non ſunt, qui per flagitia & turpitudines ſuas nomen religionis infamant, qui ut ſcriptum eſt, ore ſe noſſe Deum fatentur, factis autem negant, per quos, ut legimus, via veritatis blaſpematur, & ſacroſanctum Domini Dei nomen ſacrilegorum hominum maledictione violatur. Et ideo hoc ipſo Chriſtiani deteriores ſunt, qui meliores eſſe deberent. Non enim probant quod fatentur, & impugnant profeßionem ſuam moribus ſuis; magis enim damnabilis eſt malitia, quam titulus bonitatis accuſat, & reatus eſt impii pium nomen.* Jews abhorre Chriſtians for Idolatry. Papiſts boaſt we have no Biſhops, and we rejoyce in hope that their ruine will remedy all Popery.

If I ſhould now aske, where is Religion? ſhould I anſwer, it ſtands upon the tip-toes to be gone? The *Cherubims* removed often in *Ezechiel* before they departed from City and Sanctuary into the Mountaine; but this is the comfort, they went with the people, and *Ezechiel* looking into the North ſaw them comming again in their right order. It is Gods hand upon us we are ſo unſetled, and cannot remaine in our right order; but every one imagineth a Church after his owne frame. And will you know the reaſon? *Rome* is the cauſe, and a very juſt one to cõme out of her, as *Baby-*

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lon, that is, *Babylon* in a myſtery; which myſtery is in the true Church, from that we muſt not ſeparate, but divide the pretious from the vile, retaine the ſubject, remove the infection, and he is no good Phyſitian that kils the man to cure him of his diſeaſe. This is a deſperate way, and *Geneva* gave the City a deadly wound, that no balme will cure, when not *Balma*, but the Biſhop was rejected, and that calling condemned, without the which, as *Ignatius* ſays, the Church can do nothing, nor be a lawfull and holy congregation. I ſpeak it not without warrant, and I leave thee, *Chriſtian Reader*, to thy beſt judgement therein, and for peace, and duty to God and thy King; conſider the ſacred ſupremacy of Kings, the infallibility of Gods Word, the unity of the Church, the unanimity of affections, the uniformity of actions, and the happineſſe of Chriſtian concord.

Sect. 4.

King Solomons *Parable for the peace of a little City*, Eccles. 9.14. *for the prevention of the danger of War, and the safety of the whole State, better procured by a poore mans wisdome then a proud mans attempt.*

Arre, Weakneſſe and *Wiſdome*, are the three heads of *Solomons Parable.* In the firſt he placeth the greatneſſe of a King. In the ſecond, the ſubjects vaine defence. In the third, the way of peace. The cauſe of the Kings comming, the confidence of the Cities reſiſtence, and the poore mans wiſe counſell, are not recorded. A little City, and a few men to reſiſt a King, is folly; and the wonder is *Solomons* obſervation of the preſervation of it, and that conſiſts in two things, the condition of the perſon, and the excellency of his gifts. The perſon is a poore man, the fitteſt to buckle with a King, who bends more to the ſubjects mildneſſe, then a froward diſpoſition. Secondly, wiſdome is required, which is the guide of all men, and brings peace in the greateſt wars. It is the concluſion *Solomon* makes of his parable, that *wiſdome is better then ſtrength*, and prudence above all power. He that pleads laws and Religion, brings the beſt wiſdome:

dome: but poore he is not that pleads them with his Soveraigne, with his ſword in his hand. Which is all one, as if the hand ſhould ſay to the head, looke to thy ſelfe, I will be above thee. Certainely God hath placed the members in the body, not only for mutuall good, but comely order. The ſupremacy of Kings above the people, is to make them the head, and not the feet, as *Cardinall Poole* does. 1 *Cor.* 12.21. the Pope is the head, Kings are his feet, and muſt obey him. They are good pillars of the Church, but naughty Governors, except the Pope guide them.

S. *Peter* againſt the Pope in ſubjection, makes the King the ſupreme, 1 *Pet.* 2.13. and gives him the power to ſend all Governors, as *Iehoſhaphat* did, 2 *Chron.* 17. 7,8. that is, ſecular and ſacred perſons. Kings are in the Throne of God, as *Solomon* was, 1 *Chron.* 29.23. 2 *Chron.* 9.8. and the maſculine birth of the woman, is, *Rev.* 12.5. firſt to ſhew they are under none, and therfore the *Thrones of the Prieſts, Rev.* 4.4. and the *Standards of the people, ver.* 7. are guided by them, and though Kings in the Church have no power *Eccleſiaſticè*, yet they have it *circa Eccleſiaſtica*, and Gods Throne is in ſubjection to no other; ſecondly, Gods Throne, as it is the enſigne of dominion, ſo the Seate of Juſtice; and God intends to honour them with the one, that they may honour him with the other; thirdly, God will not have them reſiſted, for that were to ſet up Throne againſt Throne, and fill the world with confuſion, as he ſpeaks, *in fab. Myr. Ovid.*

Nec quot confundis, & jura & nomina ſentis.

Kings are the greateſt ſhepheards in the world, and

how absurde is it, *ut Oves pascant suos pastores, judicent suos judices, leges suis Legislatoribus imponant? Bern. ep. 42. Omnis anima potestatibus sublimioribus subdita sit. Si omnis, &c vestra. Quis vos excipit ab universitate? Si quis tentat excipere, conatur decipere.* And this the Papists do from *Origen* thus: by *Anima*, is meant *Animalis*, that is, say they, a Lay-man, and then the Spirituall man is excepted, *that judgeth all things, and himselfe is judged of no man*, 1 *Cor.*2.15. But *Origen* means no such things, and S. *Chrysostome* meanes the contrary, and says, *although he be a Prophet, an Apostle, and Euangelist*: and indeed *Origens* exposition is good, if by *Anima*, we understand *Animalis*, and by *Animalis*, every man but the King himselfe.

Basilius in the eight generall Councell, says thus of himselfe: *The government of the Ecclesiasticall ship is by the divine providence committed unto us: in that ship doth saile all who are members of the Church, Bishops or Laicks, and the Government of the whole ship is given to the Emperor; he like the Pilot, rules and directs all.* Pope *Agatho* in the sixt generall Councell professed himselfe to bee the *Emperors servant*, and that *Italy* was his *servile Province*. Popes did not presume to call Councels, till they had overpowred their Princes; witnesse the calling of generall Councels in the East, which altered when the Popes in the West had prevailed over the Emperors in the East. Wee know the times of the Popes painting and poetry upon the wals of his *Laterane Palace*, given him (as he says) by *Constantine*, with the West. But he got it by another policy:

Rex venit ante fores, jurans prius urbis honores,
Post homo fit Papæ, sumit quo dante Coronam.

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The Emperor muſt come to the Pope for his Crown, and ſweare obeyſance to him.

The Germane princes ſtormed at the painted ſtory upon the Popes wals, with his rymes, and wiſhed him to blot them out: but they muſt ſtand, and we ſee the policy hath taken, that Emperors conſecration by the Pope is the conference of his Crown, and he ſticked not to ſay, that his Empire was his *Benefice*; *Beneficium contulimus*, *Sigonius lib.* 12. a word that ſtuck alſo in the Emperors ſtomach, who ſcorned to be ſo uſed: But his Holineſſe mitigates the terme with an expoſition of the word, that *Beneficium* was no more, then *benefactum*, a good deed to anoint him in his place. This juggling ſpoiled Emperors of their honor, and hath brought them into his ſlavery. The Kings Majeſty (bleſſed be God) finds no ſuch Popes in his Kingdomes; His Supremacy is acknowledged: only, one thing I would adde without offence; His power is abſolute and may not be reſiſted, yet muſt be ruled by Juſtice, which I hope His Majeſty affects, as *Dion* reports of the Emperor *Trajan*, and is now urged againſt him: when the Emperor delivered the ſword to any inferior Magiſtrate, it was with theſe words, *Si juſtè fero, hoc utere pro me; ſi injuſtè, contra me.* His love of Juſtice was ſuch that he deſired to be no terror to good works, and that neither hee or any other ſhould uſe the the ſword to puniſh the obedient: but the power to puniſh himſelfe, that is, to make himſelfe a ſubject to his ſubjects, he could not yeeld to any in the relation of an Emperor, neither would it ſtand with the duty of a ſubject, to ſet upon his Soveraigne, with his ſword, becauſe hee bids him.

The meaning is, that Juſtice ſhould bee executed with-

without respect of persons. God himselfe is tyed to his creatures, both by his nature and promises to doe justly; and so are Kings to their subjects by lawes and religion: but no creature may compell, either God or his King to doe justly, because their power is absolute; and therefore the Apostle sayes not they receive damnation to themselves that resist their justice, for that is odious to resist it in any man: but their power, which they have above others, whatsoever they doe. As the Kings supremacy makes him above others, so his election is from God, *Deut.* 17. 15. *Thou shalt in any wise set him King over thee, whom the Lord thy God shall choose.* Election being the act of the will, is not in this place left to man; for man hath no freedome to give away Gods right. Kings are not the ordinance of men, but immediately elected of God, though he declare it by men, as by Prophets, Urim and Thummim in the breast-plate of the Priest, by inheritance, by the peoples demonstration, by lot, or howsoever it be, the election is Gods, because they are not mens deputies but Gods, not under them but him. The foolish Separatists alledge the text, *Act.* 1. 23. for the election of their Ministers. They appointed, but God was to choose them, and how ever we come to the knowledge of our Kings, we must take them from God, and having once set them over us, we are never more to revoke them; for it would open a dangerous gap to leave them in their hands that are to be ruled, the ruler of all men will not so wrong himselfe, but as he protects his owne servants, that serve him immediately, so he alone will punish them.

It was a most fearefull judgement, that Almightie God brought upon *Korah* and his company for rising

up

up against them that God had choſen to be above them. And as Separatiſts are ſenſleſſe in their wayes, ſo are the Papiſts as ſtupid for their Pope. He muſt immediately be of God to call all men to their places; Biſhops muſt borrow their power from him: but the truth is, Biſhops are as immediately from God as Kings, and though men may declare their power, yet God gives it, and appoints them to ordaine all officers in the Church, as he hath appointed Kings to ſend all other Governours, 1 *Pet.* 2. 14. I confeſſe, if there could be a Councell of Kings, as there may be of Biſhops, they might be tryed by their equalls, as Biſhops have been by theirs; for he that muſt ſit upon another, muſt either be his equall, or ſuperiour; and as in the law, *Quando duo judicant, eorum non eſt judicium:* ſo two equalls cannot ſit, the one upon the other, for that would be as S. *Auguſtine* ſpeakes of malice, *Ne ſint duo mali*, for ſo neither would yeeld to the other; ſo may I ſay, *Ne ſint duo Iudices*, for ſo the one will condemne the other, and there will be no end of ſtrife. The body and the head may be two, they can never be equalls, and therefore the body cannot judge the head; for ſo we muſt either make it an equall, or a ſuperiour; and therefore God ſuffers not ſubjects to riſe againſt their King. A meane man may plead his ſuperiours right; nay, I am injoyned it by Canon, and count my ſelfe juſtly called into this combate, and am ſorry I have any other adverſary to fight withall, but the Pope.

The matter moves me to march on to meet both with the Thrones of the Elders, and the Srandards of the people that ſtirre in theſe dayes againſt my Soveraigne. The Thrones of falſe Elders dare teach, that Kings are to be excommunicated, and Lay-men pre-

ſume to take that authoritie to themſelves, that they will not grant to their King, who is in a Throne, above the Thrones of all the Elders in the Church. That any *Eyen* in the Congregation, *Man*, *Oxe*, or *Eagle*, I meane as Gods word does, *Pſal.* 68. 10. the whole Congregation or Kingdome, ſhould move one foote, or be found in the leaſt meaſure to ſtrive with the head, is ſtrange to me, and I hope will be ſo to them, if they conſider either the cauſe, or the combate.

I know not now whether the name Biſhop or Puritane be more odious. This I am ſure of, that they appeare as contraries, and are paſt reconciliation. Both cannot ſtand, and to define them, I hope, will end the controverſie. If we will examine the name of a Puritane, we ſhall eaſily know who firſt ſo named themſelves, and they were the *Novatians*, and the reaſon was the contention between *Cornelius* Biſhop of *Rome*, and *Novatianus*, that laboured to be a Biſhop with him. Theſe two appeare with their followers. The orthodoxe continue with *Cornelius*, and the Sectaries with *Novatianus*. Thus the Church is rent in pieces, and the errour ſpreads farre and neare. S. *Cyprian* the Biſhop of *Carthage* in *Africa* is troubled with it, and this Father in his Booke *de unit. Eccl.* written upon this occaſion, ſayes, there is no hope of unitie, if there be moe Biſhops then one of the Catholike Church, he meanes at of one Citie, ſo called for the compleat government of it, for it hath in it all that is required in the Catholike Church, for the government thereof.

A better argument for Rome never knott found for Antiquity

Prov. 27. 6. *Meliora ſunt vulnera diligentis, quàm fraudulenta oſcula odientis.* My brethren, no man more unwilling to call you Puritanes, then my ſelfe; yet ſuch is now the plaine caſe between us, that if one Biſhop

ſhop of a Citie be Orthodoxe, and many Puritanicall, then if you hold with many, or with one againſt the lawfull Biſhop, you are as the *Novatians* were, Puritanes; and be not aſhamed of the word, for the cauſe was juſt the ſame. *Novatians* could not indure cōmunion with any that were not ſtrict, and choice of their company. They counted the Biſhop of the Church too blame, for their eaſie, facile, and ſudden reconciliation to offenders, which they both caſt out of the Church, and kept out of it, as they ſaid, for good example, and feare that others ſhould be infected, and made forward to ſinne, if ſo ſleight penance might pacifie the Church in their ſecond admiſſion after their Baptiſme. His Majeſtie complaines of this quarrell, and is reſiſted in the eſtabliſhment of Gods ordinance, and muſt give way to a new invention, or an old faction, that Biſhops may not onely be reſiſted, but caſt out of all Citie Government, if they meane as Lords to hold the ſole juriſdiction to themſelves. I dare ſay, what his Majeſty is by Gods election in his kingdome, the ſame is one Biſhop in the Citie, and hath none above him but his King, whoſe ſupremacy is over all Cities.

Thirdly, as by ſupremacy, Kings are over all their people, and by election a King from God: ſo by conſecration they are hallowed by the unction and benediction of him that God imployes as his miniſter to ſet them apart for this ſervice. I know ſome deride their unction for ſuperſtition, and ſay it was a type of Chriſt. I know not whether they or I ſhall profeſſe more ignorance: yet ſomething I have to ſay for my ſelfe. *Hazael* the King of *Syria*, and *Iehu* are anointed, and I take them to be no types of Chriſt. True it is, Kings,

Priests, and Prophets were anointed to testifie of Gods anointing of his Sonne, our King, Priest and Prophet. But yet the ceremony is not bounded within such limits, but is of larger use, and should teach us how God esteemes of Kings, as sacred persons, not to be touched with prophane hands, or dealt with as *Hazael* did with his Master, whom he smothered with a wet cloth to speed his commission, and reigne before his time; or as *Iehu* did with the two Kings of *Israel* and *Iudah*, to kill them with the sword; but as *David* did with *Saul*, even when God had rejected him, and in his place appointed him to be King over *Israel*, and also by his Prophet anointed him: yet he stayes Gods leisure, and takes the Kingdome when God gives it him. The ceremony used to *Ieroboam* was the rending of his upper garment into twelve fragments, and with indignation, as a punishment, *Take thee ten pieces.* He takes them, before God gives them, and whether of all, or him alone, God testifies *Hos.* 8. 4. they were not his Kings: but made by a rebellious people. *Hos.* 13. 11. He gave them in deed, but it was with a witnesse, in his anger; and as he gave them, so in the same kinde, but a greater degree, he tooke them away in his wrath. Count the Kings of *Israel*, and as they were all wicked, so they were many, and soone dispatched out of the way, in a farre shorter time then the Kings of *Iudah*, whereof some of them were good, and preserved of God according to his unction and benediction of them.

Lastly, the admission of Kings by the people, sheweth that God requireth their assent and consent to his election. 1 *Sam.* 16. 13. 2 *Sam.* 5. 3. 1 *Chron.* 11. 3. mention is made of a double anointing of *David*, and the people are said to anoint him, when they approve

Gods

Gods anointing, to chooſe and make him King, when they aſſent and conſent to what God hath done. *David* makes a covenant with the people, and both become bound upon conditions to be juſt one to another, *Eccl.* 8. 2. *Keepe the Kings commandement, and that in regard of the oath of God.* It ſeemes *David* made the covenant by oath, and here the peoples oath is urged upon them, and a wiſe man may be in the diſpleaſure of his King, but he will not change, and his innocent heart as it makes his face ſhine before his Soveraigne, ſo his boldneſſe and conſtancy in time changeth his face, that is, maketh it acceptable, where it was frowned upon. *Stand with thy King in no evill thing, neither goe out of his ſight in diſcontent*; he will do with thee as he pleaſeth, and thy checkes ſhall be in vaine. Be aſſured, *where the word of a King is, there is power*, and if any be [illegible] without examination, it is he alone, and *who may ſay unto him, What doſt thou?*

In Kings there is the ſupremacy of power, but not the infallibilitie of judgement: they may erre, and no man may correct their errour, that is, by a coercive power. By a directive wiſdome, the pooreſt man may doe it that hath any juſt calling thereunto.

Bellarmine proves the Popes ſupremacy by his infallibilitie, and ſayes he muſt needs be the ſupreme Judge that is the infallible Judge, wherein lie many fallacies. Firſt, he takes it for granted that the Pope cannot erre. Secondly, that freedome from errour is ſoveraigntie of dominion. Thirdly, that the priviledge of not erring is in one man. Fourthly, that this one man is the Pope. Fiftly, that truth and power are all one, and that he that is lead into all truth, *Joh.* 16. 13. is by the promiſe of Chriſt preferred in power to maſter

the whole world. All this expreſſeth pride, ignorance, errour, and the groſſe maintaining of lies; for there is not one true word in all theſe ſayings. Who grants that the Pope cannot erre? we can tell them the day, moneth and yeare, when this errour was decreed, againſt all former Councels, and by the *Pragmatique Sanction*, is not reliſhed to this day. The nineteenth day of *December*, in the yeare of our Lord 1516. it was decreed that the Pope could not erre, and that he was above all Councells, contrary to former decrees, and that not long before this, both in the Councell of *Conſtance* and *Baſil*, when the Pope ſought for it. He had gotten his Supremacy before by the excommunication of Princes, and the keyes ſerved him well for that purpoſe, and now that all men might know he did nothing *clave errante*, the *Lateran Counsell* muſt decree his infallibilitie. So that in plaine truth, his infallibilitie depends upon his ſupremacy, and who dare contradict him that hath trodden downe all power ſecular and ſacred under his feete, and triumpheth, *Rev.* 13. 11, 12. with the two hornes of the Lambe, the mouth of the Dragon, and his full exerciſing of all power, as that text declareth?

Who can be ignorant, that the Beaſt with ten hornes, oppoſed to the Beaſt with two, is the regall power, oppoſed to the Epiſcopall? The ten hornes are ten Kings, and riſe out of the Sea, *Rev.* 13. 1. as the Monarchies did, *Dan.* 7. 3. The two hornes have not that originall, but they are more fixed and ſtable, as the earth is, and ſecretly ſteale in upon the world, as that horne does, *Dan.* 7. 8. The power of Chriſt is in the Lambes hornes. His government is without crying and tumult. It is like no troubled Sea with ſtorms and tempeſts;

tempeſts; but a moſt quiet, peaceable and calme proceeding in the world, till Antichriſt had ſo played Chriſts Vicar, with the ſweet words of S. *Peter* and *Paul*, whoſe bloud had conſecrated *Rome* to the top of Supremacy, that S. *Peters* keyes and S. *Pauls* ſword can doe any thing with the world, and for the Pope they have done all. Wee cleare our ſelves of all this by dividing truly, what Papiſts have compoſed moſt corruptly, and ſay in the firſt place, that in Kings is the ſupremacy of power, but not the infallibility of judgement. Secondly, in the Apoſtles there was the infallibilitie of judgement, but no ſupremacy of power to rule over Kings. Thirdly, in the Pope there is neither ſupremacy of power, nor any infallibilitie of judgement. If diſputation might be held in the Popiſh way, I could annex infallibilitie to the ſupremacy of Kings. *The Pope as Pope cannot erre. Thraſymachus* in *Plato* hath the very ſame words of a Prince, ſaying, *No Prince as a Prince can erre*; and truly no man erres by his art but his ignorance. The Pope is ignorant of nothing, but of this, that he knowes not himſelfe. We alledge to ſome good purpoſe theſe words: he that alwayes tels the truth is more to be credited, then he that lies ſometimes: but the holy Scriptures alwayes ſpeak the truth, and Popes ſometimes lie: and therefore for infallibilitie, I will more truſt to Gods word, then any Pope, and ſome have been farre better then now they are.

I began with a parable of peace for the King, to put more confidence in wiſdome then power, yet as duty did binde me, I have preſſed his Supremacy, and pray to God our Brethren of *Scotland* may conſider it, and as they urge his Majeſty with lawes and religion, ſo they would (as I hope they doe) urge the ſame upon them-

themſelves. His Majeſty knowes that as he is choſen of God, ſo God hath charged him with his Law, *Deut.* 17. 18, 19, 20. Firſt, to learne it; ſecondly, to keepe it; thirdly, not to lift up his heart above his brethren, as God hath lift up his head. Methinkes ſo many declarations of his love to his ſubjects, ſheweth his heart to be with them, and ſhall not they honour this head, take heed to his commands, and learne that no law, no religion, I will not ſay tolerates Rebellion, but not ſo much as to take up Armes, in that which ſeemes moſt reaſonable, in defence of themſelves: for in a politicall body there is the ſame reaſon, that there is in the naturall, and then we have a pat parable; *Livie, Decad.* 1. *l.* 2. grievous broiles happened between the Commons and the Nobles of *Rome.* The people banded themſelves together, and the commonwealth came into great danger. The Senate ſent unto the people one *Menenius Agrippa*, a famous Oratour to perſwade them. He tells them this Parable; *One time*, ſayth he, *the members of the body objected againſt the Stomacke, that it devoured all, and idly and ſluggiſhly lay in the midſt of the body, whiles the reſt of the members laboured full ſore; whereupon the foot refuſed to ſtirre, and carry the Stomacke, the hand refuſed to put meate into the mouth, the mouth to receive it, the teeth to chew it, &c.* What followed? The Stomacke being empty, the eye began to be dimme, the hand weak, the feet feeble, all the members began to faint, and the whole body to wither: So at the laſt they were of neceſſity compelled to grow friends with the Stomacke, and they learned, that the Stomacke is moſt profitable to all the members of the body, if they maintaine it: but moſt pernicious it is to them all, if that be deprived both of ſpee-

dy,

dy, wholesome, and competent food. And by this Parable he quieted the people, and brought them to concord with the Senate.

Certainly the bodies incolumitie depends upon the concord of the parts, in their mutuall performance of their duties: so also the wellfare of the Church and Common-wealth, when we shew our selves to be helpfull members one of another, 1 *Pet.* 4. 10. *As every man hath received the gift, even so minister the same one to another, as good Stewards of the manifold grace of God.* There is no selfe-defence to wound the head, hurt the Stomacke, hinder the vitall bloud to runne in the veines, to help (as we suppose) our selves to greater libertie. Nothing will be gained in this quarrell. I remember in the *Turkish History* this lamentable distraction in *Constantinople*, when the *Turkes* prepared to besiege it. The Emperour with teares besought the Citizens not to sit still, but that they would bestirre themselves to repaire the walls, provide themselves of men and money, thinke of their owne lives and liberties, wives and children, and that they would chearefully hasten all they could to make themselves strong against their potent adversary. The Citizens delayed, dallied with their Emperour, complained of their burdens, povertie, necessities to provide for their families, and that they had nothing left them, and that they would to their Shops and Trades, and every man take care for himselfe. The *Turkes* come on, the Emperour does what he can to resist, but all in vaine, being weakned by his unwilling subjects. The Citie is taken, and the *Turkes* blesse themselves at the wealth they finde in it, sufficient to have kept the Citie against them, if it had been well imployed. Hence came that Proverbe,

when any ſuddenly and unexpectedly became rich, *He had been at the ſacking of Conſtantinople.* I will not apply it, but acquaint you with the ſad accident of Chriſtians, mentioned both by *Daniel*, and S. *Iohn* in the Story of the *Mahumetanes*, and the cauſe of it, that it may inſtruct us the better. *Dan.* 11. 40. *The King of the South ſhall puſh at him*, that is, the *Saracens* ſhall over-run the Chriſtian Monarchy, and like Locuſts, *Rev.* 9. 3. devoure all before them. The *Saracens* are ſwept away in mercy, hoping we might repent, under ſo direfull a woe, as S. *Iohn* calls it, *Rev.* 9. 12. But eaſie warnings will not awake us, and therefore a ſecond woe, a degree above the other, comes, and *the King of the North*, that is, the *Turkes* invade the Empire; and ſee, they are deſcribed by both Prophets, as *Euphratean Horſe-men*, which skip not in like the *Arabian Locuſts*, but the hardy *Scythians* that ſet upon Cities and keepe them.

The Chriſtians derided their beginnings, and ſaid when they loſt their firſt Citie, it was but an *Hogsſtie*, when they loſt the next, it was but *a potle of wine*, but God jeſts not in his judgements; the *Turkes* are Gods woe, and we ſee how they have prevailed. The cauſe is the maine ſubject of my Booke, *Rev.* 9. 20. the worſhipping, not of Devils, but good Angels and Saints, and their Images. Marke the place where the Horſemen invade, and that is the *great River Euphrates*; which all men know to be in *Aſia*, and there the *Turkes* like flouds brake in firſt; and how theſe waters have overflowed Chriſtendome, judge now by the hard accident; and to ſee the errour, know that neither *Iewes* nor *Turkes* worſhip Images. Woe worth us! we Chriſtians are the puniſhed Idolaters, and many exhort us

to joyne againſt the *Turkes*: but good Lord open our eyes, to caſt downe Idolatry in all Chriſtian Kingdomes, and then the woe will ceaſe, when the wickedneſſe is removed. But alas, we rightly diſcerne not this wickedneſſe, and warre amongſt our ſelves what it is. All my labour ſhall be to diſcover it, and I humbly beg of Almighty God his ſpirit, that I may ſpeake the truth in love, and that we that are reformed may returne to unitie, be of one minde and heart in the truth. *Geneva*, and all that follow that diſcipline, muſt not take it hardly from me, that I ſo ſeverely cenſure that government, we may lament the time that ever ſuch a forme was thought of, the cauſe of as bitter warres amongſt our ſelves as with *Rome*; God amend it. *Amen.*

Sect. 5.

Constantines care for the Church, and how he found it cumbred with contention, and cauſed the libells of Biſhops to be burned.

THe Papiſts alledge for their Pope this ſentence out of *Greg. l. 4. ep. 75. ad Mauritium, Ruffin. Hiſt. l. 10. c. 2. Vos nobis à Deo dati eſtis Dii, & conveniens non eſt, ut homo judicet Deos.* The Biſhops preſent the Emperour with their owne evills and arguments of perſonall wrongs,

he reproves them by their high calling, and honours it to humble them. This is the Popes pride to take it for granted, that the Prelates have power over their Princes, as their Gods and Governours. Heare other Historians explaine it, and praise the Emperour for his wisdome to perswade, power to command, patience to beare, piety to redresse, and charitie to regard the credit of his Prelates. *Socrat. hist. eccl. l. 1. c. 5. Constantinus Episcopos se mutuò accusantes, ut ad propositum negotium, quo de convocati erant, se totos converterent, sedulò hortatus, libellos eorum comburi jussit, istamq; solum adjecit sententiam: Christum præcepisse, ut qui veniam impetrare contendat, fratri ipse veniam det.* He deales not with the Bishops, as *Zedekiah* did with *Ieremiah* and *Baruch*, to terrifie them out of his presence, yet he burnes their bookes as the King did, not containing matter against him, but themselves, which in charitie they should have forborne, and in pietie bent their power and paines to the present businesse, for the which he had called them into councell, and expected greater forwardnesse and fervency then to fall out one with another about meaner matters. God had appointed them his Judges, and it were convenient for him they would be zealous, and seeke the maintenance of his truth.

Theod. hist. l. 1. c. 3. Libri Evangelistarum & Apostolorum, quin etiam veterum Prophetarum oracula evidenter nos docent, quid de divino Numine sentiendum sit; omni igitur seditiosa contentione depulsa, literarum divinitus inspiratarum testimonio res in quæstionem adductas dissolvamus. Away with by-controversies, come we to right understanding of our Saviour, and let us not suffer his divinitie to be gainsayed by his enemies. *Ipse*

tanquam unus è vestrum numero: non enim recusabam, &c. I never refused to be of your number in so good a controversie, *Euseb. l. 3. c. 10. de vit. Constant.* God knowes his owne opportunities in sending help to his Church. It was now over-charged with falshood and faction, and the parties incorrigible without a Magistrate. S. *Cyprian* complained of schisme in his dayes, and pastours prevailed much to maintaine sides with Bishops. *Arius* contested with his Bishop, and durst preach against him. Need there was of more help, and God sends it, and by a good Emperour the Church is much benefited.

Sozom. hist. l. 1. c. 16. Imperator oblatis sibi libellis acceptis, ista, inquit, criminationes tempus quidem sibi præstitutum habent diem magni Iudicii. Iudicem autem, qui sit tum de omnibus sententiam pronunciaturus: mihi vero non est fas, cum homo sim, ejusmodi causarum cognitionem arrogare, præsertim cum & qui accusant & qui accusantur, Sacerdotes sint. Nam non deberent seriales præbere, ut ab altero judicentur. A pious and powerfull admonition to Bishops, to beare themselves better then to come to be judged of men. A time would come when such crimes would be called to strict account, and it behoved every one to be mindfull of it.

I would end with a good caveat, and call to minde my Saviours threat, *Mat.* 18. 7. *Woe to the world because of offences, &c.* He began with the offence of Kings, *Mat.* 17. 27. and avoyds it in himselfe and his disciple. Papists handle this as they did the former, and exempt *Peter* of right, which is more then Christ affirmes; but for the offence they care not, 1 *Cor.* 10. 32. Give none offence in or without the Church. A thing not regarded. The reason is our pride, *Mat.* 18. 1.

and there is no way to prevent it, but converſion, humble converſation, and prayer to have our faith increaſed, *Mat.* 18. 3. *Luk.* 17. 5. I deſire I may offend none in this Treatiſe, and that I may travaile thorough all the difficulties with the diſcharge of a good conſcience. I would neither offend *Rome*, to place in her the Apoſtaſie, 1 *Tim.* 4. 1. nor Proteſtants, to ſay the ſubject of it is a true Church. The myſtery muſt be in ſuch a ſubject, and the man of ſinne muſt be ſuch an one as is alſo a true Biſhop, and the Church under ſuch an one is a true Church. As there is one and the ſame faith in the whole and all the members: ſo there is the ſame Epiſcopacy in the whole world, and in every Biſhop. *Singuli in ſolidum*, is true both of faith and order. The ſame faith that defines the Catholique Church, defines the member of it: and as the one is the number of all them that are united to Chriſt by faith; ſo the other, which is a true beleever, hath no other union with Chriſt, but by faith, and becauſe faith is inviſible, we ſay the Catholique Church is inviſible, and God knowes who are his: yet muſt every one that calls upon the name of the Lord depart from iniquitie, keepe himſelfe in ſome ſocietie and ſafe order, till time ſhall be no more; and this muſt be to profeſſe his faith under ſuch Governours as Chriſt hath appointed. The Epiſcopacy is one in all the world, and it is no more in *Rome* then any other Citie. The *Donatiſts* would have both faith and order to be with them, and the *Rogatiſts* held them to be at *Carthenna*, and no where elſe without ſubjection to them. Thus does *Rome* exclude all that will not include their faith and order within her walls. We ſay, as of old, the Epiſcopacy at *Carthage in S. Cyprian*, and any Biſhop is as good and as great

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as at *Rome* in *Cornelius*, or any Pope at this day.

I will end with the words of S. *Chrysostome* upon that text, *Rom.* 13. 12. *The night is past, the day is at hand.* He illustrates it thus; *Quomodo noctem ad diluculum properare videmus, garrientemq; hirundinem audimus, proximum sibi quisq; excitamus: & licet nondum prorsus soluta fuit noctis tenebra, quoniam tamen, quod reliquum est, transit, sollicitando alius ad alium diem factum esse dicimus, & quicquid diurni est temporis induti, à somniis liberati, excusso prorsus sopore, facimus ne non paratos orta dies inveniat.* I can promise better times to come, and a clearer day approaching, and I thought it my duty to call my neighbours to awake, lest they be surprised of him that will more fearefully awaken them by his Epiphanie, which cannot be far off, and will be sudden and unavoidable.

Aug. lib. de vera Relig. cap. 55. *Honoramus sanctos charitate, non servitute: nolunt enim sic se honorari à nobis.* Commentitia distinctio est inter Latriam & Duliam, & metuenda propter Diabolorum superbiam. *Qui autem nos invitant, ut sibi serviamus & tanquam Deos colamus, similes sunt superbis hominibus, quibus si liceat similiter coli volunt: sed istos homines perpeti minus, illos verò colere magis periculosum est. Omnis enim hominum dominatus in homines, aut dominantium aut servientium morte finitur. Servitus autem sub Angelorum malorum superbia propter ipsum tempus quod est post mortem magis metuenda est.*

Imprimatur.

THOMAS WYKES.

Novemb. 5.

1639.

10 JA 56

The correction of words, leaving letters to the Reader.

READ *p.* 17. *l.* 29. *note. p.* 26. *l.* 32. *an. p.* 28. *l.* 14. *patients. p.* 86. *l.* 13. *come. l.* 22. *Cities. p.* 96. *l.* 9. *Aerius ep.* 110. *l.* 25. *smiters. p.* 205. *l.* 29. *bolstred. p.* 207. *l.* 25. *of. p.* 28. *l.* 22. *in. p.* 166. *l.* 28. *things. blot out these words, p.* 76. *l.* 28. *the. p.* 203. *l.* 24. *till. l.* 27. *to. p.* 275. *l.* 22. *Make. adde these words, p.* 87. *l.* 4. *to. p.* 106. *l.* 25. *dayes. p.* 184. *l.* 25. *one to. p.* 23. *l.* 11. *the, &c. Lib.* 4. *p.* 198. *l.* 34. *read same for save.*

THE MYSTERY OF THE GENTILES.

CHAP. I.

Balaams *Propheſie, and the Hiſtorie of it to the end of the World.*

Balaam ſeekes God by Sacrifices, and God anſwers *Balaam* by Parables, and they are according to his Sacrifices for number, but not the event. He ſeekes by ſeven Sacrifices to curſe *Iſrael*, and bleſſe *Moab*: but God not well-pleaſed with his worſhip, walkes contrary to his intents, and makes him take up Parables. Firſt, to bleſſe them he thought to curſe. Secondly, to curſe them he meant to bleſſe, *Numb.* 23. 7, 8. His firſt Parable is to bleſſe the habitation of Gods people, *Numb.* 23. 18. He takes up another Parable, and pronounceth of God his immutable Mercie, and the immoveable tranquillity of thoſe

that trust in him, *Numb.* 24. 3. His third Parable is the preferment of *Israel* above all the world for beauty, and blessings of plenty and power. The Wizard perceives his inchantments cannot curse where God will blesse, and he gives them over, *Numb.* 23. 1. He sets his face to the wildernesse, and would have God to remember the peoples wickednesse, but that speedes no better than his Sacrifices, and now *Balaam* hath kindled *Balakes* anger: but for parting he payes the King worse with foure parables of heavie and more horrible judgements, and without hope of gaine, advertiseth the King what the Church should doe to the enemies of it to the end of the world, and he takes up his fourth Parable against *Moab*, that shall be smitten, that is, all that like *Moab* rise up to destroy Gods peculiar.

Seth shall be *unwalled*, not destroyed; for he is set in the place of *Abel*, *Gen.* 4. 25. The translation makes havocke as well of *Seth* as *Moab*, but it must be mended thus, *all the Children of Seth* shall not hold out against God: but he shall breake in upon them in mercie, and convert many of them to the Church. *Amalecke* is exceedingly accursed, as the first enemie that met *Israel* in the wildernesse, and God hath sworne a perpetuall warre with so wicked a Nation, *Exod.* 17. 16. and this is a fifth parable as a patterne to all that hinder the course of Gods people in this world. The sixt parable is against the *Kenites*, too confident of their habitation with *Israel*; but sinning suffered with them, to shew that the Church is no mans securitie without sincere obedience. From the *Kenites* he comes to *Ashur*, that after other wicked Nations had afflicted Gods people, should leade them and the *Kenites* into captivitie.

The seventh parable passeth all the rest, and makes the wicked Prophet tremble to thinke of it, *Numb.* 24. 23. *Alas! who shall live when God doth this?* that is, when Christ comes to judgement. He that in blessings wished to dye the death of the righteous, now trembles to thinke of the judgement of the wicked, and by precedent punishments of *Ashur* and *Chittim*, brings us to the last consequent of them all, which is the universall, great, and terrible day of the Lord. By *Ashur* I understand the two Monarchies in *Asia*, that lasted till the comming of *Chittim*, that is, till *Alexander* came from thence and conquered them, and

transla-

translated the Monarchie from *Asia* into *Europe*. By *Chittim* I conceive to be understood the other two Monarchies, and *Chittim*, *Dan.* 11. 30. comes against *Chittim*, and placeth the Monarchie at *Rome*, and this is that Image of the world the King saw in his dreame, made up of so many parts, materials, and metalls, as *Dan.* 2. are reckoned up, and removed out of the way, kingdome after kingdome.

The greatest wonder remaines of a *Stone* cut out, and this Stone is the Church of the Gentiles, and it batters the Image upon the feete. *Heber* is mentioned to suffer under all the Monarchies, and therefore had a Being before the King dreamed, and those latter times of his dreame. *Isa.* 45. 22. The Messiah is promised to all Nations, and they are bidden to looke unto him for Salvation. They are called the ends of the earth, and their aspect must be towards *Ierusalem* the Navill of the World, and Christ is borne in *Juda*, as the roote for all beleevers to spring from it. *Cyrus* called the Messiah is a Type of him, and he delivers the Jewes from the Captivitie of *Babylon*, as Christ does all the world from the captivitie of sinne, *Isa.* 46. 1. *Bel* and *Nebo*, *Babylons* gods cannot deliver her: they fall with her and can neither helpe her nor themselves. *Revel.* 6. 12. The great earth-quake is the Embleme of a great alteration in the *Romane* Monarchie, and it falls not onely upon the *Cæsars*, but their gods, and they both perish together. *Revel.* 16. 18. There remaines but one Earth-quake more, and then a full and finall end of all the Churches enemies, and this Kingdome of a Stone, becomes the Kingdome of a Mountaine, and fills all the earth.

From the head of Gold its come to the toes of clay and Iron; and if we compare the Kings dreame with *Daniels* Vision, *Dan.* 7. We shall finde as many toes upon the feete of the Image, as the Prophet did hornes upon the head of his most terrible Beast, and all must come to nought, that rise up against the Stone. It was a great mercie that God shewed an Heathenish King: but it was a farre greater blessing that God vouch-safed to the Prophet. The one had no more than a dreame could reveale to the fancie; but the other had Gods Spirit to teach his intellectualls, and immediately to his minde revealed the Secret.

The King dreames and sees but the similitude of future events: Gods Prophet expounds the dreame by understanding the things the King understood not.

S. *Aug. Tom. 6. lib. contr. Adimantum.* *Non est autem Propheta, veri Dei & somni, qui oblata divinitus, vel solo corpore, vel etiam illa parte spiritus videt quæ corporum capiuntur imagines, & mente non videt. Tom. 3. lib. 12. de Gen. ad lit. cap 9.* *Minus est Propheta, qui rerum, quæ significantur, sola ipsa signa in spiritu per rerum corporalium imagines videt: & magis Propheta, qui solo earum intellectu præditus est: sed & maximè Propheta, qui utroque præcellit, ut & videat in spiritu corporalium rerum significativas similitudines, & earum vivacitatem mente intelligat, sicut Danielis, &c.* The King is a prophet, but inferiour to *Daniel*, who both saw and understood the things the King onely dreamed of. *Daniel* praiseth the King out of measure. First, because God had revealed unto him his greatest secrets. Secondly, that his dearest Spouse with the children of men, rested quietly under his shadow, as a shelter in a storme. Thirdly, that he being a King of Kings, did leave to all Kings the patterne that should be in all ages of their Kingdomes. Fourthly, above all, that a future Church should bee hewed out of them without hands and humane helpe, and grow so great that it should not onely beare and beate all blowes, but out-live them in the last glory.

Our dirty age in the bottome of this Image is *Iron* and *Clay*, mightily divided in the feete, and yet by *ten toes* we may count all Kingdomes; for the Prophet and the King are all one in their *homes* and *toes*; for whether the similitude be the Image of a man, or a beast, both end in the number of ten, and the ten are the worst of Kings, and these in our age. And the King of *Rome* and *Constantinople* are the worst, and the sawdering of all Nations with them is like Iron and Clay that will never cleave together. They may joyne in Marriage and hope for peace, but they are so farre disjoyned in Religion, that of reconciliation there is no hope. The Kings Image is a representation of all worldy kingdomes, whose greatnesse decreaseth. The Stone is an Image of the Church, not of the Jewes then in being; but of that which was to rise in the last Monarchie.

I know many by the stone understand Christ, and so doe I, as he

he is taken, 1 *Cor.* 12. 12. Both the head and the members are borne together. Christ is expected when he comes, and both Iewes and Gentiles expect him. *Herod* hath built a Court for the nations, and Jesus, *Eph.* 2. 14. pulls downe the partition wall, and layes both into one Temple, *Mark.* 11. 15, 16, 17. observe an house of prayer to all nations, and so the Temple might have stood: but the Iewes will none of Christ, and therefore their Citie and Sanctuary perish together, *Dan.* 9. 24. In the 70. weekes our Saviour fully ends with them, and they are quite forsaken and the Gentiles become his Church, which hee miraculously cuts out of the fourth Kingdome, and by their Histories together we are to understand the times in the Kings dreame.

Two things prepared the Gentiles to come in before Christ, and to expect him with the Iewes. First, their owne Religion defective for the hope of the resurrection. They had no promise from their Gods that they should rise againe. Secondly the Tribes dispersed amongst them had scattered the truth about of a better hope: first, that the Gentiles ought to forsake their Pagan gods, as not able to make them happy against death, 1 *Thess.* 4. 13. Secondly, that *Israel* had the promise of a Messiah to redeeme them, and raise the dead out of the dust to be happy. This Doctrine the Scribes and Pharises applyed, as the Papists doe at this day, to gaine money from the Gentiles, and to make a den of theeves of the Temple. They told the Gentiles that they must bee liberall to the Temple, for the hope of a future reward, and pay well for so good a Religion: but Christ hath payed them in their owne coyne, and corrected them with worldly misery, for gaping to be great in it. Now God grant us of the Gentiles the right sense of this so great a mercy.

My thoughts have long dwelt upon it, and such desires did rise in me, as I finde in the *Lepers*, 2 *King.* 7. 9. that I should not doe well to refresh my selfe alone with the spoyles of the Iewes: but that I should tell it Kings, and all my Christian Brethren. I began as it were at the Porter of the gates, and had thought an entrance sufficient to declare my minde; but the newes was so good, and so great, that I fell into such a throng in the gate that I had wedged my selfe up, and was faine to seeke roome, and expatiate my selfe in a more ample Theater. This is the

cause of my adding sheet after sheet, and leafe to leafe, for more libertie, and so have made a long worke of a short beginning, and now am willing to tell my owne fault, and wherein I faile of my owne purpose. I love method and a faire transition from one thing to another; and that to avoyd repetition as well as confusion: but now to avoyd confusion or the obscuritie of understanding, I have beene put upon repetition and addition without any exact method, which fault may be taxed by the wise, to whom a word is sufficient: but for the weake wee cannot repeate too much, and for the wilfull nothing is sufficient.

I lament the grosse ignorance of our dayes, and the troubles of our Prince and Prelates with the Presbytery and forme of a Church never hewen out of this fourth Monarchy by the hands of Iesus Christ, for come we to his chiefe builders the Apostles, its most apparent they wrought in Cities, and their Churches were Cities and not Parishes. They planted in Cities, set over them many Pastors, yet but one Bishop, and in primitive fathers that knew better then wee doe the government of the Church, thus we receive it. The Citie had but one Altar at the first, over this Altar was one Bishop, who received all the beleevers both of Citie and Countrey into communion and fellowship, and such as would not hold with him were by him cast out of the Church, and counted *extra Altare*, as all the rest were *intus Altare* that held with him. This was the plantation and propagation of the greater Churches into the lesser, which we call Parishes, a latter invention, and not to be found in the Apostles, but the discretion of Bishops to allow them both their Altar & ministery, and appoint them Canons how they should be governed, and never any medled with this power but the Pope and *Diotrephes*. The Pope will be over all Cities, and all Bishops, and *Diotrephes* will bee under none, so that now wee are come to the great dispute of supremacy, and the disputation is this. The Pope will be the sole subject of it, and makes use of these ancient words, *There ought to be but one Bishop of the Catholike Church*. The Fathers so speake, and are to be understood of one Citie which they call the Catholique Church, and one Bishop, which they call the Catholique Bishop of that Citie, and

the

the true reason of it may bee taken from the seven Churches of *Asia*, and the demonstration is this.

Revel. 22 16. *I Jesus have sent my Angel to testifie unto you these things in the Churches.* The witnesse of truth is the Lord Jesus, and his testimony is to all beleevers, or the whole Catholike Church, and the things testified are all things in this booke, and the exemplar in which wee are to behold them, are the Churches mentioned, *Revel.* 1.4. *Seven Churches in Asia.* These seven Churches are *seven Cities*, *Rev.* 1.11. The Cities have *seven Angels*, *Revel.* 1.20. These Angels are written unto, as the types of all other Angels in all Ages, and therefore this forme must direct us for all Churches, and their supremacie in Bishops, which as *many* make the subject of spirituall supremacie, and this is justly denyed to the Pope; for one Angel is not above another, and each Angel in his Citie is above all the rest.

Secondly, Kings are the subject of supremacie both in the Church and Commonwealth. And as there ought to be but one Bishop in a Citie: so but one King in a Kingdome to whom all persons sacred and secular are subject. Protestants maintaine the supremacie of one man to be the King, Papists the Pope, & Puritans, (justly so called) would have it be in neither for the Church causes. Not in Bishops, for they like no such Lords, nor in Kings, for they would have them to doe nothing with the Church, but leave it to her owne officers; and that such as they appoint, for God I am sure never appointed them.

I shall now addresse my selfe to all men, and say of my selfe *diu dixit, nondum dedit*, my purpose long promised, but never yet performed a necessary duty for these times. I thought a few words might make all cleare, and the study of brevitie brought me into obscuritie, and to helpe that I have done, as Hunters use to doe, when they start fresh games, follow it a while and fall in againe, and I care not so I may come to my wished end, which is the peace of Gods people.

CHAP.

Chap. II.

Of the Kingdome of a Stone cut out of the fourth Monarchie by divine power.

WHat the Stone is, whence it is taken, by what hands, and for what use, is now our next inquisition. The Stone is a Kingdome, *Dan.* 2. 44. in the dayes of these Kings, &c. The time expressed guides us to the last Monarchie, *Dan.* 2. 28. God hath shewed the King what shall be in the latter dayes, not of the Iewes but of the Gentiles, and that both in their Kings successively, and the speciall Kingdome of Iesus Christ, that in their government should be erected and maintained. I find small concord about the time, and some place this mysterie in the end of the two Kingdomes of *Syria* and *Egypt*, the one begun by *Seleucus Nicanor*, and the other by *Ptolomeus* the sonne of *Lagus*, nothing being spoken of *Cassander* or *Antigonus*, *Daniel* in the third Kingdome, *Dan.* 7. 6. makes all these Captaines members of it, and to distract them into two and make them a fourth Kingdome is little agreeing either with the Scriptures, or the History of time.

Iust. Martyr Dialog. cum Tryph. Iud. p. 267. *Edit. Comelin. Iren. l.* 3. *adverſ. Hær. c.* 28. *lib.* 4. *c.* 37. *lib.* 5. *c.* 21. *Cypr. lib.* 2. *adverſ. Iud. Sect.* 17. *Aug. Tom.* 8. *Enarrat. Pſal.* 42. 44. 98. *Pſal.* 118. 22. *Iſa* 28. 16. *Zach.* 12. 3. All agree that the Stone may be Christ or the Christian Church. Now neither he, nor that, were cut out in the time of the third Monarchy, or of any of these foure Homes: but in the time of the *Cæsars* of Roman Monarchy. But they object, *Cæsar* was one, and this fourth part of the Image must have *two legges*, yea (and if they please) *ten toes* also upon the two feet. That the *Seleucidæ*, or *Lagidæ* should be the two legges is impossible. The Stone cannot breake them, having no being at that time when the Romans subdued them, and for that other argument, that the Roman monarchy florished when Christ was borne, and long after when the Christian Church had a being also, and therefore how could that Stone be the end of that Kingdome that began with it, or agree with the Text, that saies,

Dan.

*Dan.*2.34. the vision was till the Stone was cut out, and that God shewed the King of *Babylon* no such remote Kingdome, as that of the Romans. The answer is easie. God in the Kings dreame teacheth the estate of all future things both in the world and the Church, and makes in *Daniel*, as he does in S. *Iohn*, one History to serve both Kingdomes, and the Church and those kingdomes in which it is, are combined together, as giving light one to another in their Histories.

The Church of the Jewes had a being before those dayes, and was now extant to finde the Emperour an Interpreter, that all his wise men beleeved could not be upon earth, *Dan.*2.11. The celestiall Gods knew it, but neither they nor *Nebo* their Propher could tell it. *Daniel* confesseth, *Dan.* 2.22. his God knew it, because no darkenesse could obscure that light that dwelt with him, and *Daniel* tells the King thrice over, *vers.*28. 29. that it is of the latter dayes, and of things that should come to passe in them, and the end is the good of the Church, *vers.*30. for their sakes that prayed with him, and desired mercies of God to know the secrets, &c. Wee may then beleeve it that this mystery concernes our times, and that in the fourth kingdome we must observe it. The Jewes are soone answered in their blasphemie of our Christ, *Dan.*7.13. he that came in the dayes of *Augustus Cæsar* is an Impostour; for the true Messiah in *Daniel* comes in the end of all these Kingdomes and not in the height of pompe and glory of any of them, and he comes to destroy them all. They that helpe this objection to an answer by denying the Roman Monarchy to be any of these, wrong the truth with a lye, and make the Messiah to come not in the dayes of these Kings, but in the dayes of another, of whom nothing shall be spoken, in whose times the greatest secrets are revealed both concerning the Messiah, the Church of the Gentiles, the restitution of the Iewes, and the last comming of the Messiah with the clouds of heaven, in the which the Iewes deceive themselves, and so shall we if wee follow that false way of excluding the Roman Monarchie from the foure Kingdomes specified in *Daniel*.

Both his commings will be in the dayes of this Kingdome, and the glory of both his Churches will fall within the com-

paſſe of this Iron Age, and becauſe they would ſee a proofe, how we make things agree, take it thus briefely. *Cæſar* the firſt Monarch by ſucceſſion continues to *Conſtantine*, the Pagan Empire. *Conſtantine* leaves his Monarchy to his three ſonnes, to rule it joyntly. Some ſay here it was divided into the two legges Eaſt and Weſt, and that *Conſtantius* governed the Eaſt, *Conſtans* and *Conſtantine* the ſecond the Weſt: but this diviſion held not long; for the two brethren being ſlaine in the Weſt, the whole returnes to the brother in the Eaſt, and ſo continues in *Julian*, *Iovinian*, *Valentinian*. *Valens* is choſen by his brother for an aſſociate, but in *Gratian* Eaſt and Weſt are united againe and ſo continues to that fatall diviſion in *Honorius* and *Arcadius*, after which it could be united no more, but that part of it in the Weſt, expired in *Auguſtulus*, and then came the two legges to the feete and foundation of the Image, and then appeared the *ten toes*, in the bottome, and by reaſon of great warres in the Weſt, ten Kings come to command this Monarchie. Still the Stone is hewing out of it, and miraculouſly preſerved in it; when all theſe Kings periſh one after another, but the ſtone ſhall ſtand to ſee the laſt of them.

Its worth the noting how *Noah* prayes for this, *Gen.* 9. 27. *Iapheth le Iapheth, perſwade the perſwaſible*, an alluſion to words, and the ſweet way of our converſion, or taking out of the Mountaine of the world, 1 *Tim.* 3. 16. the Goſpell is preached and we beleeve it. Saint *Auguſtine*, *Tom.* 3. *lib.* 12. *de Geneſi ad literam cap.* 9. obſerves a difference betweene the King and the Prophets viſion, and the interpretation, the minde of the one, and the fancie of the other, the illuſtration of the one, and the obtenebration of the other, a ſudden apprehenſion, and a ſerious conſideration of ſome doubtfull thing. The King dreames and is troubled, the Prophet prayes and is ſatisfied. *Ubi ſigna per aliqua rerum corporalium ſimilitudines demonſtrabantur in ſpiritu, niſi acceſſiſſet mentis officium, quicquam intelligeretur, nondum erat Propheta: Magiſque Propheta erat, qui interpretabatur quod alius vidiſſet, quam ipſe qui vidiſſet. Unde apparet magis ad mentem pertinere prophetiam quam ad ipſum ſpiritum, quem do quodam proprio vocatur ſpiritus vis animæ quædam mente ſuperior, ubi corporalium rerum ſimilitudines exprimuntur. Itaque magis Ioſeph propheta, qui*

intellexit

intellexit, quid significarent 7. spicæ & 7. Boves, quam Pharaon qui eas vidit in somnio. Illius spiritus informatus est ut videret, hujus mens illuminata ut intelligeret. Ac per hoc in illo erat lingua, in isto prophetia: quia in illo rerum imaginatio, in isto imaginationum interpretatio. We see how little we can doe to understand divine mysteries, and therefore the prayer is, *God perswade Japhet*, and the truth of this we see by the preaching of the Gospell to the Gentiles who are perswaded to receive it.

See the proceedings of this in the first seale, *Rev.* 6. 1. 2. where under the figure of a *white Horse*, Christs triumph over the Gentiles is expressed unto us. The mildnesse of it is expressed in the colour, the power of it in the Horse, the bow the extent of it in piercing the very hearts of this people, and how kindly they were rewarded by the rider, whose appearance was so gratefull unto them, that they saw nothing but sweetnesse in him, who bare the Crowne over all their desires, and ruled them as he list by his word of truth, which how gladly they received it, see *Act.* 13. 42. the Iewes displeased depart: the Gentiles stay and beg they may heare the same words againe, and the next Sabbath day almost the whole Citie met in the Synagogue, the Iewes are burst with envie, *Paul* and *Barnabas* waxe the more bold, and testifie that the envious are unworthy of everlasting life, and that they most willingly turne to them, to whom the light was promised by their owne prophets, *Isa.* 59. 6. and how glad are the Gentiles of this mercy, *Act.* 13. 48?

Thus God opened the doore of faith to the Gentiles, *Act.* 14. 27. and they opened their doores, and he counted himselfe most happy that could make his house the Church of God. *Pope Pius* the first, not long after the time of Saint *Iohn* in two Epistles to *Iustus Viennensis*, saies thus of *Euprepia*, and *Pastor* a presbyter, that they did *titulos assignare or condere*, in *Tom.* 1. *Biblioth. Patrum edit. Parisiens. ex Archivo Viennensi:* I would explaine the word title to be a Church because of those words *Commorantes Missas agimus.* To say Masse is Ancient enough, but nothing to the Masse in these dayes. The Godly entitle their houses to Gods service and to no other use, and gave it the name of the Lord of it, as Saint *Iohn* does the day, *Rev.* 1. 10. calling it Κυριακὴν, or else a title of cure, as being for them that are called in the same

Epistle *Senatus pauperum*, that is, as wee now speake, the Clergie.

And because wee quarrell about names as that of the *Temple*, and say it was not used, heare *Origen* speake *lib. 7. p. 305. 306. licet Scythæ, Africque Numidæ, & impii Seres aliæque Gentes, ut Celsus ait: atque etiam Persæ, &c.* they abhorre Temples, Altars, Images as the Iewes and Christians doe, yet not for the same reason. We doe it in respect of Gods Word, *Deum tuum timebis, ipsi soli servies, non erunt tibi alieni Dii præter me, non facies tibi ipsi simulacrum, &c. Aliæ gentes intelligant Dæmones devinctos hærere certis locis & statuis, &c.* A plaine proofe of the deniall of Temples to Iewes and Christians is a like, and hee that would hence conclude that the Iewes simply disliked the name Temple would manifest his errour. How Christians detested Pagan Idolls, see *Tertull. lib. de Idolatria. Tota die, ad hanc Partem zelus fidei perorabit Christianum ab Idolis in Ecclesiam venire, de adversaria officina in Domum Dei venire; attollere ad Deum Patrem, &c.* From an Idoll-shop, where a Christian does, *Dæmoniis corpora conferre*, make bodies for Pagan gods, to come to Gods house with the same hands, to receive the Lords body, how grosse a thing it is, for any to thinke it!

We see this Stone is cut out of an Idolatrous kingdome, placed with Saints in separated places, not common but holy, held free from Idolls, and so ought to be in all times, except we will turne Gentiles againe, as they doe, *Rev.* 11. 2.

Chap. III.

The Testimony of the Fathers for the wonderfull conversion of the Gentiles, as living stones layd upon Christ, and the construction of their Temples for the Service of their God.

This Stone is cut out of the same Mountaine in which it is as a member, and made the member of another kingdome, and these two stand in perpetuall opposition, till the Stone be made the *Mountaine* it selfe. Saint *Cypr. Epist. 55. ad Cornelium*, gives us in one sentence a great light

light to know the times of this *Stone*, and that Image of the world in the worſt part of it, which is *Idolatrie*, not Chriſtian but Pagan, for as yet that time was not come. This Ancient Father declaiming againſt ſome lapſed Chriſtians, who having in time of perſecution ſacrificed to Idolls, would nevertheleſſe without due penance and ſatisfaction, be admitted againe into the Church: *If this be once permitted* (ſaith he) *Quid ſupereſt quam ut Eccleſia Capitolia cedat; & recedentibus ſacerdotibus ac Domini Noſtri Altare removentibus, in cleri noſtri ſacrum, venerandumque confeſſum ſimulacra atque Idola cum aris ſuis tranſeant.*

Obſerve in the firſt place that the Chriſtian Church and Pagan *Capitole* are oppoſed, even place to place againſt them that denie *Eccleſia* to ſignifie the materiall Church, or that any ſuch thing was in Primitive times, which cauſeth contention in our dayes, as if our Ancients minded not to diſtinguiſh of places, and though it be a digreſſion, yet the tranſgreſſion of our times calls from Methode and a direct way to ſtop the bye pathes of our perverſe and peevish people, whom we would pleaſe with truth, if it were poſſible. Conſider therefore that this ſtone we have in hand is cut out of the Mountaine in which it is to ſhift for it ſelf, and becauſe it can have no place in the *Capitole* or Temples of Pagans, it beginnes with the Temple of God, where Jewes and Gentiles firſt met, *Mat.* 11. 17. Miſtake me not, the Gentiles that forſooke Pagan Temples frequented the Temple of God in expectation of the Meſſiah, and he being come to his Temple, findes the Gentiles in it, that is, in *Herods Court*, a place profaned by the Jewes, but proclaimed by Chriſt to be holy. Secondly, they that would not be preſent in Pagan Temples, frequented the Synagogues of the Jewes. Thirdly, when by the Jewes they were beaten out of both, they ſought houſes by themſelves, for the *Separated Stone* might no more come into the houſes of Pagans to pray.

Joſeph Vicecom. de Antiquis Miſſæ ritibus, vol. 2. *c.* 21. ſayes falſely, that *Chriſtians had no Oratories, or Sacred places: but aſſembled here and there promiſcuoy in common and ordinary roomes*, which muſt needes be a great neglect, when they could not have leſſe liberty than the Jewes had to enjoy holy places, as well as they did their Synagogues. Againe this *ſeparated ſtone* was not ſo ſtupide

pide and senseleſſe as to ſet all men converted toge ther, as if places and perſons had no diſtinction. God did not ſo cut out a people to himſelfe to be more confuſed than all the world, witneſſe their diſcipline obſerved in the places of divine ſervice.

Greg. Neocæſarienſis called *Thaumaturgus* a wonder-worker, both for converſion of Pagans, and the conſtruction of Temples. He lived ſome 240. yeares after Chriſt. In his Epiſtle called *Canonicall* by the Greekes he hath theſe five degrees of the admiſſion of Penitents into the place of Gods worſhip, and it was according to the diſcipline of his dayes received from his Anceſtors; He hath five words to expreſſe this diſcipline. The firſt is κλαυσιωνες, the place of mourning, where the penitents ſtood *extra portam* τῶν εὐκτηρίων, at the gate of the Oratory weeping and praying thoſe that entred that ſacred place that they would pray for them, ἀκροασις is the place of Audition, within the gate, called ὑποπτωσις the place of the *ferula*, or as it were the Schoole of the catechiſed, where he was to have his leſſon, as if he were to learne againe, what he had undone by his ſinne. The third word is ὑποπτωσις proſtration, comming nearer the faithfull from whom his ſinne had ſeparated him, σύστασις is his reconciliation, conjunction or ſtanding with the faithfull, μετοχὴ is his admiſſion againe to the Communion. This diſcipline argues not onely the ſeparation of the place from others, but the diſtinction of it in it ſelfe.

Gregory Niſſen writes the life of this good Biſhop, and teſtifies that he was the founder not onely of the congregation, but alſo of their Church, which was ſtanding when *Niſſen* writ. His words are theſe *Thaumaturgus wrought ſo mightily in this Citie, that on the ſudden he joyned ſo great a people to the faith of Chriſt, that he builded there* ναον *a Temple*, take notice of the word; for *Vedelius* ſayes it was not in uſe at this time. Money and men aſſiſted him ſo powerfully that he did in a manner at once lay the foundation and ἐρεισμα ground of his Biſhopricke, together in the moſt conſpicuous and eminent place of the Citie, and *Niſſen* notes farther, that when an earthquake ruined the whole Citie, this Temple ſtood, not ſo much as ſhaken or hurt in the leaſt meaſure. *An. Chr.* 252. he ſayes further, that this *Thaumaturgus* (for ſo he deſerves to be called) converted not onely the Citie, but the whole

whole territory adjoyning and that the people in detestation of Pagan Idolls, pulled downe βωμους και τεμενη, their Altars and Temples, and in every place did erect, ευκτηρια και τα αγιασματα του Χριστου, praying Temples in the name of Christ, which so enraged *Decius*, that for it he grievously persecuted the Christians, and layd the weight of that mountaine upon them, out of which the God of heaven had cut them, to breake in peeces those Images and Idolls of the heathen.

They began very low, and kept their conventions in private houses, yet separated still from common use, and all the Fathers so expound that place, 1 *Cor.* 11. 22. Though their unmannerly children dare contradict them, and say there was no such thing. S. *Austin* is so plaine that he brings the place for an instance of another point, that often the names of things are used by way of Trope, as when we put the subject for the adjunct, and the adjunct for the subject. *Quæst.* 57. *sup. Levit. Sicut Ecclesia dicitur locus, quo Ecclesia congregatur. Nam Ecclesia homines sunt, de quibus dicitur: ut exhiberet sibi gloriosam Ecclesiam. Hanc tamen vocari etiam ipsam Domum orationis, idem Apostolus testatus est, ubi ait, numquid Domos, &c.* He makes the text beare the sense of the place and not of the assembly, of an house of prayer, and not the Saints praying. Saint *Basil. Moral. Reg.* 30. *Reg. compendiosè explicat. Interrog. & Respons.* 310. in both places is as plaine and condemned, *domibus in domum communi celebrari*, and both by the words of our Saviour, and this Apostle confirmes his affirmation. S. *Chrys.* upon the place, *behold a fourth accusation, that alone shall not easily contemne the Poore, but the Church, because both make a private supper in a publicke and consecrated place, using the house of God, as they would use their owne.* Theodoret paraphraseth it thus, *Si accedis ut lautè & opiparè epulo uiti, hoc fecisti in domibus. Hui nim in Ecclesiæ est contumelia, & aperta insolentia. Quomodo enim non est absurdum, ut in Templo Dei, præsente Domino, qui communem mensam apposuit, qui autem lautè vivere, eos autem qui nunc pereunt, esurire, & propter paupertatem erubescere.* A shame in the presence of God which makes us his owne common feast, we should so reproachfully and insolently make feasts of our owne to the hunger of the poore, and their blushing to be excluded. The Comment. upon the Epistles *inter opera*, S. *Hier. Ecclesiam Dei contemnitis, facientes*

speciosus cum Triclinio Epulorum.

We have a Pagan writer as ancient as *Trajan*, who gratulates his successe against the *Parthians*, and *Arabians* contrary to presages of an unlukie end, hath this story of one *Cretius* moved by some Christians to be of their Religion, and willing to see the worship of their God, was brought to the place of it in this manner, *portantibus nos servis Persis, & ex alia via; multisque jam superatis scalis, in Domum aurato fastigio insignem ascendimus, qualem Homerus Menelai fingit esse; atque ipse quidem omnia contemplabor, video autem, non Helenam, sed uberculo virus in faciem inclinatos & pallescentes.* This was the opening of the second seale, *Revel.* 6. 3. when warre began againe in the Romane Empire, for from the birth of Christ to this present time, *Rome* enjoyed her owne Emperours, and was governed by *Italians*, but now a *Spaniard* obtaines the right of the Empire, and God finds a sword after his word of mouth, and the *established Church* gives the warning, who as it is able to beare blossoms, so it conquers them, for peace is not taken from the Church, but the earth, or Empire where it resides as the subject, for the Church is in the world, though it be not of it, and it is so placed in the midst of the Monarchie, as Gods watch-tower to give warning to it. The foure Beasts that lye round about the Throne of the Elders, or Pastours, are the people of the Christian Church, and give honor from their quarters of the face of the Empire, as the *first beast*, being a Lyon, lyes East in the allusion to the Standards of *Israel*, and gives motion of the white horse, or Gospell going forth to conquer, and the *second Beast* lying West, designes the red horse or warre that followed the Gospell, and points at the Regall or place of *Trajans* birth, in whose dayes this author writ, and is a timely testimony of the Churches assembly, and *Jacobus Mazzonius* in his

Galliarum Ecclesiasticus Historicus, c. 2. in a rescript of the Emperour *Cæsar Publius Licinius Gallienus*, *Divus Pius, Felix, Dei multus, & cæteris Episcopis salutem. Edictum meum jussisse vos scimus per Universa diligenter orbem præcipimus* [illegible] his willing in writing that the whole world take notice of his munificence to the Bishops of the Church, and that their holy places of worship be not molested, &c. *Sozomen. Eccl. Hist.* l. 7. c. 23.

of

of the bookes of the Sybilles writes thus, *Mirè vos patres gaudeo, &c. I wonder much Fathers that you have laboured so long to explicate the bookes of the Sybilles, as if in the Temple of all gods, or the Capitall, you are as nice as the Christians are in their Church to handle them.* Eusebius records them, and grants that Christians had meeting places, as well as the Synod. Eusebius of this Emperour witnesseth, that when *Paulus Samosatenus* was deposed, and kept the possession of his Church, this Emperour erected him by his secular power, not from the Saints, but his sette, or Local Church. From the time of S. *Cyprians* Martyrdome unto those most direfull dayes of *Diocletian* the Church had a most peaceable time, and *Euseb. Hist. Eccles.* 8. booke, and the beginning of it, hath this testimonie what Christians then did, *Quomodo quisquam infinitâ illos hominum turbâ frequentatos conventus, cœtúsque in singulis urbibus congregatorum multitudinem, illustresque in Oratoriis concursus describere valeat. Quorum causâ, quam in antiquis illis ædificiis satis amplis loci non haberent, pelamisque illis ædificiis haud quaquam contenti, amplas spatiosasque in omnibus urbibus ex fundamentis erexerunt.* A most full testimonie that this Stone was gloriously cut out, and grew mighty upon earth, and served God in holy places from the first.

Againe, in the words of S. *Cyprian*, is the Church and Catholik must be distinguished, so in the Church of God stood the Altar of Jesus Christ, which this father, *Epist.* 40. 72. 73. makes correlatum to a Bishop, and that he was Schismaticall, that would *constituere & collocare aliud Altare* than under one Bishop, which will be a good note against our Presbyterians, whom we shall presse afterwards with this argument.

Thirdly, not that at one Altar in a Citie stood or waited the venerable Clergie of the Citie.

Fourthly, in Pagan Temples stood Idolls, and Images with the Altars of Devills, which is the great mystery we will seeke after, and set it openly to every mans view as the lapsed estate of *Rome*, which brings backe the Christian Church againe, and mingles it with the iron of the Image, that is set in opposition to the immoveable Stone, that shall stand fast to see it broken to nothing.

You have heard of the Stone what it is? a kingdome of us

Gentiles converted to Christ: and whence this Stone is taken out of the Mountaine, or the fourth Monarchie. The hands are denied to men. It is such a worke as must come from a Divine power, and it is the Lords doing and must be admirable in our eyes: for the use of it, we must note also that it remaines to smite the Image upon the *ten toes*, and so breake it in pieces; which is a comfortable promise, that by patient waiting we shall at length see an end of all the Churches troubles, and her detestable enemies, and a glorious Mountaine made up of Jewes and Gentiles.

CHAP. IIII.

The exelent and glorious Kingdome of a Mountaine that fills the whole earth, when all the Kingdomes of it become the Kingdomes of our Lord.

THe Kingdome of a Mountaine in *Daniel* is the same with that in Saint *John*, *Revel.* 11. 15. *And the seventh Angell sounded, and there were great voyces in heaven, saying, the kingdomes of this world are become the Kingdomes of our Lord, and of his Christ, and he shall reigne for ever and ever.* Then shall the 24. Elders or Bishops of the Church with joy yeeld up their Ministery to Jesus Christ, and he shall be all in all. *Revel.* 21. 22. 23? *I saw no Temple, therefore the Lord God Almighty, and the Lambe, are the Temple* of the Citie: till this be, suffer the *Stone* to be sustained by the Pastors thereof: *Swords* and *Mattocks* and good Magistrates are now of use in the Church: let us not wrong them of their right, till the time come of their cessation. God hath shewed these things to a Gentile without the Church, and we Gentiles are brought in, and for our sakes I will yet urge these wonders more amply, and use my best indeavour to explicate that which this King held so precious, that he would trust no man with the interpretation that could not tell him his dreame, and

thoughts.

thoughts upon his bed.

The King ſees in his Image the decay of worldly greatneſſe, and that the ſtone had a mighty increaſe. *John the Baptiſt* to ſend his Diſciples to Chriſt, *Ioh.* 3.30. uſeth this for one of his Arguments, *He muſt increaſe, but I muſt decreaſe*; ſo may I urge the Kings Dreame, the *Image* of worldly things, and their greateſt Pompes decreaſeth, and from an head of Gold comes to feete of clay: but the *Stone* that ſtands for the Church, *becomes a Mountaine that fills the Earth.* Our knowledge of worldly vanitie ſhould increaſe our love of Jeſus Chriſt, and the right underſtanding of him ſhould decreaſe our love of the world; it is our miſery to minde ought elſe, if our times did not croſſe us: I am forced to ſpeake much of ceremonie to ſatisfie doubts, and our nature is prone to complements or raſh cenſure, we are either wholly addicted to forme, or we fall out with it, and doe not that we ſay we purpoſe in the power of Religion: *Eccleſ.* 5.1. *Keepe thy foote when thou goeſt to the houſe of God, and be more ready to heare, than to give the Sacrifice of fooles.* How doe we interpret theſe words? Better to heare what is ſayd to us, than ſay ought to God, that is, be ready to heare the Sermon, or doe as the Congregation doth, than begin with a private prayer. This is at all times the Sacrifice of fooles, for we goe not to the houſe of God to ſerve him by our ſelves, but with company, and to doe as they doe we count it no part of folly.

In good earneſt, is not the hearing, as well as praying, this ſervice of fooles? Does the wiſe man exhort you to hearing and not to praying? Meanes he the eare of the body, more than the mouth of it? Are not all outward ſervices the ceremonies and ſacrifices of fooles, when nothing is followed? *Eſa.* 1.11. to what purpoſe come you if that be all? *v.* 15. *Your hands are full of blood, v.* 16. *Waſh* not them but your ſelves *v.* 17. *Learne* not to know, but *to doe well, v.* 18. then come and we will reaſon together, and both praying and hearing I will bleſſe you. *v.* 19. *If you be willing and obedient, ye ſhall eate that which is good. Greg. Hom. in cap.* 9. *Ioſue*, a depoſed witneſſe by ſome, that Chriſtians had no Temples, and that Churches were not taken for ſacred places, ſerves both our turnes for an holy place, and the right uſe of comming unto it; *Sunt quidam in Eccleſia credentes*

credentes quidem, & habentes fidem in Deum, & acquiescentes in omnibus divinis præceptis, quique etiam erga servos Dei religiosi sunt & servire eis cupiunt, sed & ad ornatum Ecclesiæ vel ministerium prompti paratique sunt, in actibus verò suis, & conversatione propria obscœnitatibus & vitiis involuti, nec omnino deponentes veterem hominem cum actibus suis, sicut & ipsi Gabeonitæ pannis & calceamentis veteribus obtecti; præter hoc, quod in Deum credunt, & erga servos Dei, vel Ecclesiæ cultum sive ornatum videntur esse devoti, nihil adhibent emendationis vel innovationis in Mores.

The Church he takes locally, but lends with it a good admonition to a farther Pietie than a faire outside, and a little after hee repeates the same thing, *Verissimum sciendum est, quantum ex hujusmodi figuris vitis adumbrationibus colligimus, quòd si qui tales sunt in nobis, quorum fides hoc tantummodo habet, ut ad Ecclesiam veniant, & inclinent caput suum, sacerdotibus officia exhibeant, servos Dei honorent, ad ornatum quoque Altaris vel Ecclesiæ aliquid conferant, non tamen adhibent studium, ut etiam Mores suos excolant, actus emendent, vitia deponant, castitatem colant, iracundiam pungent, avaritiam reprimant: Sciant sibi, qui tales sunt, qui emendare se nolunt, sed in his usque in senectutem ultimam perseverant, partem, sortemque ab Jesu Domino cum Gabeonitis esse tribuendam.* The Gibeonites may gaine as much as they that live with *Israel*, and yet are not of *Israel*, whose faith is as fained in the outside of it, as ever were the shooes, bottels, bagges, and worne cloathes of those *Gibeonites* that beguiled Gods people, and had but a servile reward for their paines.

[illegible] hee is content to be longer with them that pray in Gods house, nor perish our selves for hearing, all may become the fooles service, and for want of obedience, we lose both our labour and recompence. The *Itinerarium* of *Benjamin Tudelensis* the Jew sayes something unto us of all that are in the Romane Monarchie, whose history we should best observe for our benefit. He calls the *Oratories* of the Jewes, *Houses of Assembly or Synagogues*, The *Turkish Mosquees* houses of prayer; but the Christian Churches because of Images he calls them *Bamoth*, by the name of Idoll Temples in the old Testament, which we translate *High places*. *Templa Domini* inclosiered, and so Temples ought not to be Christian Churches. *Tertull. de Idololatria*, c. 15. *Si Templum*

plum renunciasti, ne feceris Templum januam tuam. If thou have renounced the Temple, come not within the gate of it. *De Corona Mil. Exurabit Christianus pro Templis quibus renunciavit, & tenebit illic ubi Apostolo non placet? id est, in Idolis,* 1 Cor. 8. 10. what the fathers meant, by *non habemus templa*, is here explained no Temples for *Daemons*, for they properly were renounced. My study hath bin in this mystery, and I hope some good will come of it before we end our booke.

CHAP. V.

Our best way to know the times, is to turne over such records as Daniel *did,* Dan 9. 2. *and it will quiet our minds to see what the Lord hath determined for us to doe or suffer.*

THat fable 2 *Ezdras* 4. 23. and 14. 21. is confuted by *Daniel*, who found by the booke of *Ieremiah*, and the *Annalls* of the kingdome of *Babylon*, that the time was come to end the captivitie. The Prophet had numbred the yeares long before the event, and as that was one evidence, so the History of the times was another. The sacred calender ending in the Kings of the Iewes, is continued in the Kings of the Gentiles, *Dan.* 2. 1. and 9. 1. In the second yeare of the King of *Babylon*, in the first yeare of *Darius*, &c. *Ezra* 1. 1. first yeare of *Cyrus*, &c. The computation of the Propher is proved by the yeares of the Kings, and teacheth us that the times of the holy Scriptures must be observed by the ages of the world, and bookes will be profitable unto us. This last age hath raised up divers great quarrells in the Church, some from Scriptures, others from History. From Scripture nothing is more questioned then that policie of the Church. *Mat.* 16. 18. 19. Papists lay the foundation of it in Saint *Peter*, *Matth.* 18. 17. Separatists in the whole Church, 1 *Cor.* 5. 4. and that to be a Parish, and all these are confident they are in no errour, but the contradictory to all these is most true, not one *Peter*, but all the Apostles, not the whole Church, but the governors of it, not a Parish, but the Citie with the territory belonging unto it, and this last will demonstrate all the rest.

Act. 18. 11. Saint *Paul* sate at *Corinth a yeare and six monethes.*

At the next Citie we heare of, where hee made any stay, was *Ephesus*, where he abode long, *Act.* 19. 10. and 20. 31. That *Corinth* or *Ephesus* should be parochiall Churches is a strange imagination. A plantation it was, and way of propagation into many Parishes: but the truth is, if the Bible may be interpreted, as the event alwayes followes, it was this, the Citie had alwayes one to governe it in the full extent of it, and he was either an Apostle for his time, or an Apostolicall man that succeeded him, or a Bishop, and above one the Church never admitted any in any age of it, till this of ours, that to avoid the Pope over all Cities, will suffer no one Bishop to be in any. Read Bookes and be not blinded by the ignorance of those that use their owne policie to preach and print their owne inventions, and say they are divine ordinances, but try them, and you shall finde them false Apostles, *Rev.* 2. 2.

Many things we have in Authors that leade exceedingly to the sense of the holy Scriptures, and such as are explicatory please me best, Ἀνάγαιον, or ὑπερῶον, *Luke* 22. 12. *Act.* 1. 13. and 20. 8. The sacred words we apply to the description of a sacred place, and our first study is to understand what they naturally signifie. *Cenacula dicuntur ad quæ scalis ascenditur. Fest. inde Ennio cænacula maxima cæli*, places nearest heaven, *Act.* 9. 3. 39. *Dorcas* being dead is washed and laid in such a roome, *Peter* is brought into it, and kneeling downe prayes, and *Dorcas* returnes to life. That the assembly *Peter* findes in the roome were beleevers I doubt not of it. That her washings was superstition, or the place more holy then any other I will neither affirme the first, nor deny the last, but tell you my observation.

The place where Christ supped before his death, and the place hee frequented after his resurrection, and that upon the first day of the weeke into the which his Apostles entred after his ascension, and in the which the holy Ghost descended upon them, is held by all our ancients for an holy place, and the first Church that ever Christians met in, and so was alwayes reputed to be. *Isidorus Pelusiota, lib.* 2. *Ep.* 246. distinguisheth ἐκκλησίαν & ἐκκλησιαστήριον, as the greater and lesser roome, and makes the ἐκκλησιαστήρια come from the Apostles, which he saies were not so

κατὰ συμπ-

κεκοσμημένα adorned, as the ἐκκλησία was in after times, *Act.*10.9. ἀνέβη ἐπὶ τὸ δῶμα προσεύξασθαι, *he went up to the house top to pray. Vid. Andriconium ex Nicephor.*

*Venerable Bede de locis sanctis, cap.*3. *Tom.*3. *In superiori Montis Simplicis, Monachorum cellulæ Ecclesiam magnam circumdant, illic, ut perhibent, ab Apostolis fundatam, eo quod ibi Spiritum Sanctum acceperint: In quâ etiam Locus Cœnæ Domini Venerabilis ostenditur.* Things so well agree with the Scripture that they convince me to an historical faith, for more I judge not necessary in a matter of History no wayes intended for an Article of faith, for that needes no humane authoritie to assure us by any event.

That truth needes no other tradition than is written: but these things of order and time receive certaintie from the Church, and require no other faith than the credit of a witnesse, but is no supreme judge in things indifferent to make them matters of salvation: yet the Church is a judge of my behaviours & opinions, and may punish my faction and heresie by the keyes of the Church, which she keepes in the hands of her Governours, which shee cannot appoint without them, no more then the body can see without the eyes, speake without the mouth, walke without the feete, or worke without the hands, so that they are mad that make Ministers without Ministers, and truly they shall finde that one Minister may not make another without a Bishop, and therefore cut off him, and the Churches power ceaseth.

S. *Aug. de civit. Dei, lib.* 10. *c.*13. *Pax est tranquillitas ordinis,* peace may be defined *the tranquillitie of order.* As long as wee disagree who shall rule, we are resolved to obey the combination of our owne lusts. *Leo, Serm. de Beatit. Extra dignitatem hujus nominis sunt improbarum paritates cupiditatum, fœdera scelerum, & pacta vitiorum,* as the worke of righteousnesse is peace, so there is a league of lusts to live as we list, and be even with every body, bearing a spirit to be subject to none, but of our owne confederacie. S. *Hilarie* saies of *Constantius* the *Arrian* Emperour, that *he procured unitie to prevent peace, Unitatem procurat ne pax fit.* The peace we are to make is concord in good. *Sixtus* 3. *Ep.* being about to say, *have peace with all men,* corrects it with *Rom.*12.18. *because he foresaw that to be difficult, he promised, if it*

be:

be possible, and subjoyned what is not possible, following the Apostle, so farre as in you, for if we desire to preserve in our minds charitie towards them that hate us, although they have not peace with us, yet without doubt we may have peace with them, for as S. *Hierome* upon those words, *Ioh.* 14. 27. *Let not your hearts be troubled,* hath this sentence, *let us not imagine, that peace is onely to be sought in this, if we wrangle not with others, but then Christs peace (that is our inheritance) is with us, if a quiet minde be disturbed with no passions.*

Studendum est Episcopis, ut dissidentes fratres, sive clericos, sive laicos, ad pacem magis quàm ad judicium cohortentur Conc. Carth. 4. c. 16. the study of good Bishops (that should be examples to their flockes, 1 *Pet.* 5. 3. more then Lords) is cohortation to peace rather than citation to their consistories. But I feare that which befell *Zwinglius* when hee first began to preach will prove most true. He conceived he should convert all men presently that heard him: but by a little experience hee found his *Dutch* proverbe over-true that he was too young a Scholler *to make a Lambe of an old Fox*; men are not so easily tamed that are unruly, and *Tertullians* counsell is sometimes necessary, *adversus Gnosticos, gravis severa est, non suadenda, obstinacy must be inforced not invited.* I shall ever wish mildnesse in Magistrates, but with flexibilitie in subjects. A good man will beare that minde in S. *Gregory*, in *Iob.* l. 34. 17. *ad tenuissimum malum suum infirmari trepidat, he will be afraid of being mastered by his least sinne.*

We that write bookes wonder we are not presently beleeved: but I shall be of *Melanthons* minde, all the craft will be in the catching, and the more, because contempt of our Governours is, as *Iude* speakes, of the government it selfe. They despise the very dominion, and speake ill of it from affected ignorance, and will know no more than brute Beasts doe, that fancie all by the present, and that so corruptly, as no counsell may controule their obdurate desire to be at their owne libertie. *Gnaricus Serm. de purificatione,* saies, *he that glories in himselfe, and seekes to please himselfe, stulto homini placet, does but please a foolish man,* S. *Hierome* in *Gal.* 3. speaking of the *Schedule* of Saint *Pauls* boasting, 2 *Cor.* 11. 23. tells us how the Apostle tearmes himselfe *a foole*, and that boasting and boldnesse in his owne cause

was a kind of compiled folly. Hee no doubt reaped his owne praise by the guidance of a better spirit then his owne; yet out of such circumstances, and simply in it selfe considered, as it concernes us alone, it is folly to be offended for disregard of the *opinion* others have of us, or we may have of our selves of better deserts.

Its reported of the Bishop of *Grenoble* that litigious causes were most irkesome unto him, and if it had not beene for the peace of the Church and the poore he would never have beene present at their hearing, *omni febre molestiora sibi placita, &c. Pleas and law termes were more grievous to him then Ague fits, Guigitanthusianus in vit. S. Hug. Episc. Gratianopolitan*, 11. Blessed are those peace-makers saith *Clemens Alexandrinus, Strom.* 1. *who instruct and induce into that peace, which is in reason, and a life led according to God, them that be here impugned by ignorance in their life and erring course.* Pacifying of worldly quarrells for worldly goods is good: but as *Chromatius* sayes, *potior & sublimior pacificatio intelligenda est a nobis, illam dicam qua homines Gentiles, qui inimici sunt Dei, per instantiam doctrinæ adducuntur ad pacem, qua peccatores emendantur, & Deo per pœnitentiam reconciliantur, qua rebelles hæretici corriguntur, qua Ecclesiæ discordantes ad unitatem, pacemque formantur.*

A full sentence to expresse all my labour concerning the Gentiles and their great mystery of conversion. They are taken as unpolished *Stones* out of the Quarrie of the world, and those lofty mountaines we call the monarchies that have in all Ages over-topped the Church. *Eber, Num.* 24.24. lies under them all, and to this day is afflicted, and that most justly for two sinnes. First the blaspemy of Idolatrie. Secondly the blood of Christ. The first was cured by *Ezra*, and in that reformation they have continued to this day. God gave them 70. weekes, *Dan.* 9.24. both for the expectation of the *Messiah*, and the full determination of their Church. Their crueltie to Christ, and continuance in unbeleefe hath brought the Messiah to us, and we are the people of the Prince they have rejected. Out of the mountaine of the world God hath cut us, and polished this *Stone* for a Temple to himselfe, which shall in the end become most glorious when the Iewes are added, and all Iewels made up,

Mal. 3. 17. in the *new Ierusalem*, *Rev.* 21. 10. 11. *great and holy*. Its now troden under foot of the Gentiles, *Rev.* 11. 2. and *Rome* their great (but not holy) Citie hath held them in captivitie to this day. This Kingdome of the Gentiles shall cast away their Idolls, *Dan.* 11. 37. receive the true God, *vers.* 38. and their Idolls againe, *ibid.*

The Romane Leopard compared for varietie of Hornes to the *Greeke Monarchie*, the first that came to be divided to many shall shamefully be abused by the Keyes of the Church, and lead by a *Lambe* or Vicar of Christ into great impietie. In this time shall Popery and Presbytery rise up against *Moses* and *Aaron*, the Princes and Prelates of the Church, and by their conspiracie hinder the Churches happinesse. Let not *Alcasar vestig. nota.* 2. *Proe.* say we doe, *obscuris libri anigmatis ad acerbitatis nostrae virus in Romanum pontificem evomendum abusi*: We protest before the searcher of all hearts, and in the sight of the whole world that we are free from malice to any. Its the truth that moves us to due consideration, and by bookes we desire to imitate him in ordinary paines that found out the time of the Churches deliverance, and we use prophecie to guide our knowledge, as we doe the Author of them to know him. S^t. *Nazian*, *Serm.* 34. ὅτι μὲν ἐκβάσεις ἐκείνων γνωρίσματα, *Gods backe-parts are all Notifications of himselfe after himselfe*, and so are his prophecies, truths of themselves after themselves in the events of things, which we bring as our guids to understand them.

Many cauations I meete withall, and could returne sharpe answers that I study the truth. *Videlius* is justly blamed for his exercitations upon *Ignatius*, wherein he discredits him in the truth, and for genuine words makes him a spurious Author, or falsely corrupted; as in the word *Temple* and *Altar*, and not knowing the Fathers mindes is content to raise contention amongst them wherein they agree. *Temples* are *Altars*, as they are the receptacles of Idolls and confined spirits they are separate from Christians as abominations. *Iustin Martyr* cites *Menander* in his *Monarchia Dei* ἔστι μὲ ἀφέντην μεταπόν ἔξω Θεὸν, &c. *No God that gads abroad, and leaves his house* (saies this Pagan) *pleasethme, or shall be recorded in my booke*, and his reason is, *because a just and good God ought to tarry at home, and save them that placed*

him

him there, Act. 17.24. *God dwells not in Temples*, and in this sense *Origen, Minutius Felix, Arnobius Afer, Lactantius, &c.* saied Christians had no Temples but Churches or assembling places, that could not inclose their God, and that it was impietie to have Temples, Altars or Images in their sense.

Zeno Veronensis in his Sermon *de Continentia* speaking of a Christian woman married to a Gentile hath these words: *Proponimus itaque, ut sæpe contingit, in unum sibi convenire diversæ religionis diem, quo tibi Ecclesia, illis adeunda sint Templa.* To taxe the match, he sheweth the grossenesse of it, not onely by a diverse religion, but the distinction of the place, and propounds the day when the united parties must part, and the one goes to the Christian Church, and the other to the Pagan Temple, *Quam bene conveniunt, &c.* how well doe they agree that cannot serve God together in one place. S^t. *Hierome* in his Epistle to *Riparius*, speaking of *Iulian* the Apostate, useth these words, *Quod Sanctorum Basilicas, aut destruxerit, aut in Templa converterit*, he that either destroyed or turned into Temples the Christian Churches. The words are distinguished in their use, not that Temple is alwayes taken in the Pagan sense, as Βάιος is *Act.* 17. 23. but being joyned with it, and having Τὰ σεβάσματα over it, and *deæpulvix* in it, *ver.* 18. is a Pagan abomination to be detested in a Christian assembly.

I received once this objection, that if the Communion Table be an Altar it is more holy than the gift that is upon it, *Matth.* 23.19. and so consequently the Communion Table is more holy then the blessed Sacrament. *Lev.* 16. 18. *Heb.* 9. 19. once in the yeare not only the Altar, but the Arke, and the Law and every thing with blood were sanctified. I demand upon this day did the Altar sanctifie the blood, or the blood the Altar? It may be every other day the Altar thus sanctified, did hallow the Sacrifice, but this day the sacrifice hallowed the Altar and all things, *Heb.* 13.10.11. We have an Altar not for the blood of the bodies of those Beasts sacrificed once in the yeare: but wee have it without the gate, and what is that, if not that *Exod.* 20.24,25. extraordinary for a day to be demolished againe, and this made of plaine earth, or rude stones without steps, and if I shall delight to dispute, as some doe from particulars to generalls I could

finde contradictions in Scriptures, as for example, No Altar of God ought to have steps unto it, *Exod.* 20. 2. *Salomons Altar* was five yards high 2 *Chron.* 4. 1. how could any man without steppings lay upon it any sacrifice? If the Communion Table be an Altar, the sacrament is a sacrifice, because every Altar hath a sacrifice, *Iosh.* 22. 26. which is false, and let every disputant beware how he concludes upon weake premises: My whole care shall be to leave as few exceptions as I can against any thing I affirme, onely I desire I may be understood, and then let who can conclude against me, and I will yeeld to truth.

Chap. VI.

Times have alwayes complained of the present, and commended what is past. An argument of discontent, which to remedy is very difficult. Our best way is not alwayes to cure by contraries, or to give distaste, if patience may be pleased without prejudice to the truth.

THe disease we are sicke of is disobedience, and we complaine of our Lords and Lawes, saying, what have Kings to doe with the Church, or Bishops in it more then other Pastours? Come downe you spiritfull Lords and acknowledge your brethren. Give over your flattery of Kings to make your selves great, *Cardinall Poole pro unit. Eccl. defens. ad Hen. 8. l. 1.* will fit you with an example, 1 *Cor.* 12. 21. Kings are compared unto the feete of the Church, not as the lowest, but as the last members of it, for the Church was growing from the head till it came at the feete, and then ceased. So that the greatnesse of the Church comes from Kings, who, *Rev.* 17. 13. having one minde give their power and strength to the second Beast that rules them, *Rev.* 13. 12. This Beast is the body of the Clergie combining with Bishops as the Lambes of Christ, to leade the Leopard as they please; for is it not now come to passe that they doe what they list, and are Lords of all, and make what lawes they please, like that wicked councell, *Act.* 4. 1, 2. they are grieved that Jesus is preached to the people. The Captaine of the people, or *Antenses Tower* was gained to their side, as if they had beene for *Cæsar* when they were set against God.

Wee

We know what was answered by *Peter* and *John* in defence of Religion, *Act.* 4. 19. *whether it be right in the sight of God, to hearken unto you more then unto God, judge yee.*

Truely God and not man must bee obeyed, and the things spoken that he hath cómanded but not imagined by us to disobey our superiours. Our present complaints, are the mouthes of our Ministers are stopped, Gods Lawes opposed, mens devises imposed, and they praised that live as they list, &c. I will take S. *Austins* counsell in the cure, *Serm.* 19. *de Sanctis: solent medicinæ periti ægritudines quas curandas suscipiunt aliquando curare per contraria, aliquando per similia. Chymicks cure* (as they say) *per similia* by things congruous to nature, and in a pleasant way, *jucundè* pleaseth the patient best, and he loathes to thinke of a grosse medicine. The Physitian that knowes his Art is as carefull to cure *tutò* safely, as *jucundè* sweetly, and knowes without Art, that there is *plus periculi a medico quam a morbo*, more danger from the doer then the disease; *sat citò*, soone enough will follow to him that proceedes safely. Our complaints are not greater then have beene, but we alwayes prayse what is past, and smart by the present. *B. Aug. Serm. de diversis*, 19. c. 3. *Majores nostri planxerunt dies suos, & aviorum planxerunt dies suos, nullis hominibus dies placuerunt, quos vivendo egerunt. Sed posteris placent dies majorum, & illis iterum, illi dies placebant, quos ipsi non sentiebant, & ideo placebant, quod enim præsens est, acrem habet sensum.*

Our Saviour, *Matth.* 5. 5. makes them blessed that are meeke, and adjoynes it with mourning; for meekenesse calmes the troubled soule, that as *Gregory* saies in *Iob. l.* 4. *c.* 28. *l.* 5. *c.* 30. *rayseth soile out of its owne distemper, and acts vehemently within it selfe*, and as the same father speaketh, *Past. l.* 3. 10, *exasperates Anger for patience and forbearance of others.* Saint *Basil* in *Psal.* 33. termes them *meeke that moderate all their passions, vid. Aug. Ep.* 149. *Clem. Alex. strom.* 4. *p.* 356, 357 *Iam.* 1. 20. *the wrath of man* (fuming from the flesh) *worketh not the righteousnesse of God. Chrysost. Hom.* 75. *the meeke that put up wrongs, shall not thereby prejudice themselves, but preserve their estate, when the proud and peremptory oft loose their patrimonies and their soules too, Iob.* 11. 33. *Christ groaned in his spirit and troubled himself.* His deitie determined how much his humanitie should grieve, 1 *Sam.* 11. 6. *The Spirit*

of God comes upon Saul, and incites his anger in a juſt quarrell. Saint *Gregory* upon the words deduceth an apt concluſion, *In. 1. reg l. 51. Ut iraſci minùs potuerit, priùs in eum ſpiritus Domini inſiliit, quàm metuenda ſit ergò ſanctorum ira cernimus, ſi inſilientem in eos Domini ſpiritum cogitamus, quoties ergo majorum zelo corrigimur, ſub eorum indignatione vehementer poſſumus pavere, ſi eorum impetum, motum ſancti ſpiritus credimus.*

I cannot ſay but zeale hath beene in the Lords of the Church for the lawes of it, and what Kingdome having lawes will ſuffer them to be deſpiſed by their ſubjects, nay, what Church in the world having ſet up orders will yeeld them to the pleaſure of every man? Two things are objected: firſt our Lords have no divine right to rule. Secondly, their Lawes are either againſt Gods Lawes, or more urged then any Law of his. I ſhall anſwer both theſe objections in every paſſage of my booke; yet here will I give a taſte and touch gently in the firſt two things: Firſt, that without Biſhops there can be no Governours in the Church. Secondly, that we may by divine right more queſtion their presbytery, then they can our Epiſcopacie: For the firſt, read all the New Teſtament and ſhew me one ordination by any paſtour that was not an Apoſtle, or an Apoſtolicall man, *Act.* 8.17. *Philip* preached and baptized, but *Peter* and *Iohn* ordained them Paſtours, *Act.* 19.6. the twelve men were ordained by *Paul*, and the Apoſtles had power not onely to give the externall power to remit and retaine ſinnes, but the internall gifts of the ſpirit, whereby as many as were ordained by them were made able Miniſters, and could not be choſen by any to be preſented to the Apoſtles, as fitted for the calling.

1 *Tim.* 5.22. the caſe is altered and the perſons are to be tryed before hands be impoſed, and it muſt not be by any Paſtour, but an Apoſtolicall man trained up of purpoſe to performe this office, and beſides theſe two the New Teſtament is ſilent and hath not one inſtance of any other Paſtour to ordaine: but you will ſay what is this to a Biſhop? you have given us two inſtances where is your third? I anſwer in Saint *Iohn*, *Rev.* 2.1. and 4.4. *Epheſus* among many Paſtours had but alwayes one Angell to order. When Saint *Paul* left it, *Act.* 20.25. he left it to *Timothy*, 1 *Tim.* 1.3. *Act.* 20.3. *Timothy* left it to this Angell, who

did

did ordaine in this Church, as S. *Paul* and *Timothy* had done before him, *Iren. Princip. doctrin. l.* 4. *c.* 5. 19. 63. *The succession of Bishops in all Churches through the whole world doth keepe and teach the doctrine which the Apostles have delivered, we can reckon them till our time, but left I be tedious take the succession of Rome, &c. lib.* 4. *c.* 43. 44. *we must obey those Priests, who with the succession of the Bishoply charge have received the sure gift of the holy Ghost. Tertull. de præscript. adverſ. Heret.* He prescribes not onely from *Rome*, but other Cities by Bishops against Heretickes. S. *August.* against the *Donatists* brings the Catalogue of Bishops from S. *Peter* to *Anastasius* then Bishop, and affirmes that not one of them had beene a *Donatist*, and that *Anastasius* held communion with him, and reputed him to be in the Catholicke Church, though the *Donatists* boasted that they had a great party in *Europe*.

Thus we see for four hundred yeares that personall succession was made from the Apostles to Apostolicall men, and from them by Bishops to the dayes of S. *Austin*. There is a story in *Tully* of a Gentle-woman in *Rome*, named *Fabia*, who being growne very old, and willing to be thought young, sayd in the hearing of the Orator, that she was 30. yeares of Age, *that must needes be true*, quoth he, *for I have heard of you* 20. *yeeres agoe*. *Rome* like *Fabia* boasts of her young yeares, how famous she was in the mouthes of the Fathers, and so she was indeed: but now is growne old, and their testimonie out of date to doe her any good, that once she was a faire Virgin, and therefore is so now. We doe not maintaine the affirmative, that where there is succession there is a true Church: but we hold the negative where it is not, there is no visible Church or any true government of it, and so farre personall succession is necessary, that without it there can be no Church, and therefore beware how you open the gap to Schismatickes and Heretickes, who saying in proofe of this maintained that succession was not necessary, and that a Church might be without it. Reade S. *Cypr. Epist.* 52. *ad Anton. Epist.* 55. *Ad Cornel. Epist. Cornel.* 46. *ad Cypr.* The *Pope* having said there ought to be one Bishop in the Catholike Church explaines it against the third sort of Popes saying, *wherein there are* 46. *Elders and Deacons*. In the Synode then at *Rome*, there were:

were above 60. *Elders and Deacons*, which two numbers extends not the Catholicke Church to all the world, but to the Citie of *Rome*. *Novatianus* refusing Communion with Catholickes, would be Bishop of *Rome*, as well as the Pope, against the Order left by the Apostles, *Lib.* 3. *Epist.* 11. *Epist.* 46. *Edit. Pam. Cornelius Cypriano*. This they counted Schisme, and to make Synagogues and separations in the Church, *Conc. Nic. Can.* 8. *Socrat. Hist. Eccl. l.* 6. *c.* 23. if a *Novatian* Bishop were converted he should remaine no more than an Elder of the Church, and the reason is least there should be two Bishops in a Citie. S. *Cypri. Epist.* 69. *Ad Florentium, Schismes and Heresies spring from this, that the Bishop which is one, and rules the Church is despised by the proud presumption of some.*

I shall inlarge this point I hope to full satisfaction. I professe ingeniously to finde the Presbytery I can goe no further than this Age, and they that stand out for it, and suffer in the defence of it, I can but pitty them and their obstinacie, and truely if our peace were in the humors of men, we should never be at quiet. Every man should ballance himselfe with Gods truth, and rest confident that that shall stand. *God forbid* (saith one) *that wee should be so childish, undiscreete, imperfect and weake, as to seate the peace, vertue and grace of our hearts in other mens hardnesse, and within the power and reach of their impietie, Dionys. Carthus. Serm.* 6. *de* S. *Andrea*. That our Bishops have made any lawes against the Lawes of God is an accusation, and when its proved unto them I hope they will repent and not dispute their owne sinnes. If they seeke the peace of the Church in Ceremonies, they doe no more then all Churches doe that have any orders to maintaine. That they presse the Orders of the Church more than the faith of Christ, there is some reason for that (thankes be to God) hath no open enemies amongst us, and we all agree that the Articles of our faith are to be maintained, and who can shew zeale without an adversarie, as he does where he hath one not onely a delinquent in his life, but a defender of his course, and that in conscience not to offend. The Question now is who offends God most: the Magistrate in commanding, or the subject in disobeying: can the disobedient bring such evidence against their Bishops, as *Peter* and *John* did against the Councill,

Councill. *Act.* 4. 19. 20. The Councill sayes, *Speake no more in the name of Iesus.* The Apostles say, *We must speake the things which we have seene and heard.* If they have such evidence, spare not the Bishops.

But my Brethren of the ministery why make you Gods people erre with you? You will not preach the faith of Christ except you may follow your owne order. We rejoyce with you for the faith you preach, and why will not you rejoyce with us, as the Apostles did, *Colos.* 2. 5. Is our order so opposite to our faith, that both cannot stand together? *In unitate fidei diversa consuetudo?* If our faith be one, our orders may be diverse, if diverse they are no matters of faith, and then the Church must be obeyed in them for her owne authoritie, and she cannot command contrary to faith in that which is no matter of faith. Will you confound the Apostles distinction in faith and order? Will you affirme it to be as necessary for the Scriptures to command all our orders, as it is to command our whole faith? Or will you avouch that all matters of order, are Articles of faith? I would to God this were an Article of your faith, Article of Religon 20. *The Church hath power to decree rites or Ceremonies*; or that *Art.* 34. *Its not necessary that traditions and ceremonies be in all places one, or utterly like, &c.* If the Church may appoint you no orders, you deny an Article of your faith. If what the Church appointeth it may not alter it, you erre againe, and I wonder what is become of your pastors faith that subscribed these Articles, and have denied them for conscience sake. What conscience, I pray you? *Art.* 6. *Holy Scripture containeth all things necessary to Salvation, and nothing is to be beleeved as an Article of our faith, that is not in it.* If your obedience to the Church be not in the Scripture it is no Article of your faith. Doubt not but the Scripture commands you to *heare the Church, Matth.* 18. 17. but wherein she is not silent in her Articles. In faith and Salvation she assumeth no other rule than the written word: In order and decencie she useth her owne discretion, and little cause have you to oppose her therein.

Blinde obedience would not hurt you to be guided by her, and to doe as she doth. She hath determined a rule for you, follow it. In faith she leades by the Scriptures: In orders by her

owne will, and your wills are not your owne, except you will rebell both against God and his Church, which you may easily doe and sinne. Bishop *Ridley*, *Foxe*, Pag. 1723. is to be observed in his censure of these opposers of Orders more than of ill Livers. *He that will not obey the Gospell, must be tamed, and taught by the Law; Gainsayers are openly to be rebuked, and curbed by spirituall censures, and penall lawes, otherwise Kingdomes, Houses, Churches, States, will be all in divisions through them, that cause more tumult in the Church and common-weale, then swearers, Drunkards, and like enormious livers.* A full answere to them that argue for some patients in our dayes, which they say are no *murtherers, theeves, or evill doers*, 1 *Pet.* 4. 15. but are the *no-busie-bodies in other mens matters*: certainely he that inquires not after faith which is every mans right; but the orders of the Church, which no man hath ought to doe withall, but the Governours, is a medler, and may not rejoyce in his sufferings.

God forbid that we should cease to pray one for another, 1 *Sam.* 12. 23. or not strive to teach the good and right way. Saint *Paul* 1 *Cor.* 12. 31. Having spoken of gifts, administrations, and operations, and the diversitie of them, comes to the most excellent way in the use of them, and that is charitie, 1 *Cor.* 13. 1. It pitties the charitable, that the world should make the miscarriage of others the burthen of their talke, but most of all he laments, that those that are not of the world by their profession, should waste their conference in uncharitable censures, as if the Sonnes of God had nothing else to doe, but to finde fault with the Sonnes of men. O that we could learne that of S. *Chrysost.* in *Matth. Hom.* 15. *Be meeke, and humble, and mercifull, and pure, and peaceable, and bearing ill let us not revile againe, but rejoyce, and we shall no lesse than with miracles attract them that behold us.* That malignant humour that makes the worst of every thing where it dislikes is farre from S. *Bernards* sweete temper, that would have all brotherly correction carried with such moderation in words or deedes, that a pitifull Christian might open all his bowels of mercie. *Ollo pauca, fraterna correctio, debet fieri cum magno moderamine, cum gemitu & benevolentia, suo loco, tempore, semper oratione præcedente.* Its pride that we praise our selves, as to have our worst thoughts of others. *Prosp. Epist.*

ad

ad Demetriad. The proud man hardly takes any knowledge of his owne ſinne, or if he underſtand it, he runnes not to the Phyſitian, but himſelfe, and as other luſts waſte ſuch vertues as are contrary to them, pride at once corrupts all. S. Aug. in Pſal. 72. ſunt quidam qui facilius omnia ſua pauperibus diſtribuunt, quàm ipſi pauperes Dei ſunt. God make us humble, and give us *that* wiſedome that avoydes raſh *and unjuſt ſuſpitions and judging eſpecially of things internall, unknowne, indifferent, and yet* (ſayes *Dionyſius Carthuſianus, Serm. 8. de dedicat. Templi*) *that is one of the worſt corruptions reigning in the hearts of many of the Religious, that they are prone, bold and unadviſed in the judging of others.* This vice choaketh the ſeede of all vertue, which God of his mercie weede out of us.

CHAP. VII.

The excellencie of the Revelation to informe us of the truth, and reforme the errours we are in. He lived long and gives us the beſt teſtimonie of the Churches Orders.

VOx Prima, or ad Scrutinium primò, Revel. 1. 10.
Vox Secunda, or ad Scrutinium ſecundò, Revel. 4. 1.
Vox Tertia, or ad Scrutinium tertiò, Revel. 10. 8.
Liber Septem ſigillis ſignatus, Revel. 5. 1.
Libellus apertus & reſignatus, Revel. 10. 2.

The 3. voyces are three Prophecies, and in the firſt ſcrutinie come 7. Churches to be examined. 1. by their Angels, which ſhew for the preſent the Government of the Primitive Churches, and that is but one Angell in a Citie, and the whole Countrey under it, as all times teſtifie in ſucceſſive Ages. Secondly, theſe Angels were types of all Biſhops in all Ages, the Biſhop of *Rome* not excepted, whoſe Apoſtaſie the Churches doe repreſent, and as the Angels are figures of all the Governours of the Church, ſo the Churches themſelves under them repreſent unto us the Catholicke Church, both for the ſound and ſicke members of it, and they doe ignorantly divide them that ſeeke for the true Church by a totall ſeparation from it ſelfe. We deny not

in our ſeparation from *Rome* that we ſtill leave the Church in *Rome*, and ſtill exhort Gods people to come out of *Babylon*, but not to caſt away what is Gods, *Revel.* 18. 4. They that come out of her are Gods people by calling, truely Chriſtians, rightly baptized, and therefore by a lawfull miniſtery, which we neede not forſake, and in ſteade of reformation to begin a new Plantation, as they doe that wholly reject the Epiſcopacie of *Rome*, and as they create a new miniſtery, ſo ſhould they rebaptize themſelves, &c.

In a word take the concluſion of the booke for an invincible demonſtration, *Revel.* 22. 16. *Theſe things in the Churches* ſhew us, that their Angels, that Governe them in all Ages, are true Paſtors, and ſuch are the Romane Biſhops, or they are not teſtified in theſe Angels, and then away with the Revelation as any deſcription of *Rome* at all. If it be no Church, then is it not teſtified in them. If in them, then a Church, and the Angels cenſured and reprooved, and God open their eyes that they may ſee their ſinne, and the eyes of thoſe that looke for Paſtors by putting downe the Angels of the Churches. *Petrus Balma* Biſhop of *Geneva* ſhould not have beene baniſhed, and made headleſſe by *Farell and Viret*, which wound can never be healed without a Biſhop of the Citie, nor can it be teſtified of *Geneva*, that it is typed in, or expreſſed as any of the 7. Churches, nor as it ought to bee in the Catholicke Church; for as we urge reformation, ſo we muſt beware of this new conſtitution.

Vox Secunda, or *liber ſignatus* calls us to our ſecond ſcrutinie, and that which is firſt repreſented unto us, is the true ſtate of the Catholicke Church, according to the firſt patterne. Chriſt was in the midſt of the 7. Churches, ſo is his Throne in the midſt of the Elders and people. See againe the Angels of Cities in their Thrones, and that you may know them, turne to the place of Alluſion, 1 *Chron.* 24. 4. and ſee that theſe Elders are the chiefe or high Prieſts, or Presbyters of the Gentiles. For the 4. Beaſts they are by the *Pſ.* 68. 10. the congregation of the people; for the *Septuagints* tranſlate it in the *Pſalme*, as S. *Iohn* does in the *Revelation*, and our *Engliſh* were better, *living creatures* than Beaſts, for we uſe not to call the pictures of men and birds by the names of Beaſts. Two of the ſlanderds beare not well the tranſlation,

as

as that of a man and an Eagle. The Theatre of the Church displayed, the fates follow in the subject of it, that is, the Romane Empire, where the Christian Church acts her part, and passeth through divers calamities, as the opening of every seale sheweth, and to fall pat againe into our prophesie.

Reade *Revel.* 7. Where the *Tribes* are sealed, and *Dan* and *Ephraim* silenced, to teach us a separation in the Church, and the care of God to keepe a sound part alive in those woefull times of the windes or wars that walke abroad, and they are both bloody and blasphemous, and the Church suffers miserably under them.

Vox tertia, or *Libellus resignatus*, where we are called to a more open scrutinie, and have all the fates of the Church from the the first to the last discovered unto us, and first we have the divine measure of the Christian Church in the primitive times and all is reduced to the unitie of one Temple, Altar, and the frequenters of them, who knowes not that in the Primitive times a Bishop and an Altar were correlatives, and that the Citie and countrie being under one Bishop flocked to one place, received at one Altar, and were obedient and dutifull to that one Bishop with his company of Elders and Deacons, *Rev.* 11.1. The Temple of God is the place where primitive Christians meete under one Bishop. The Altar the appointed table, or Golden Altar where Christ is sayd to stand, *Rev.* 8, 3. and from the which the Bishop, or whom he appointed powred forth the prayers of the Church, for I reade not of any other Altar of sacrifice in all the *Revelation*; and if the primitive times had understood the Popish propitiatory sacrifice we should rather in the allusion have heard of the *Altar of Brasse*, but our Altar is for the sacrifice of Prayer and prayse, and by such an Altar our Saviour stands, and to this Christians resorted, and professed both in it the unitie of their faith and order thereof that they worshipped him alone that stood by their Altar, and so neither worshipped Saints nor Angels, that now have their Altars and offerings in the Roman Church, as also their Temples and Images.

Secondly, as they testified the unitie of their faith, so of their order that they were ruled by one Bishop, and not by factious Pastours, that the Apostle told the *Ephesian* Bishops should rise up amongst them, *Act.* 20. 30. over whom he had watched, as their Bishop, and now committed them to *Timothy* to follow his care.

If all these Bishops that Saint *Paul* visited had beene chiefe Rulers, and not under a Governour, hee should not have neede to have told them of their faction, hee himselfe should have beene the author of it; for if hee had made them all exempt from a Bishop, he had left *Ephesus*, as all Ages testifie in a most horrible faction; for if no Citie can indure two Bishops of equall command, what jarres would have beene amongst them, if every one had beene absolute: But his leaving of *Timothy*, and the Angell we finde in Saint *Iohn* teach us, how the people resorted to one Bishop, were at his appointment, and had at the first one Altar, &c.

Now see the corrupt times come on, and the very court of the Temple, *Rev.* 11.2. filled with Gentiles, that is, Christians of or belonging to the temple, for so the court does, and the casting out of it by the former measure sheweth, that the unitie of faith and order is broken, many Altars for Christ and his Saints are set up, and Temples filled with petitioners to both, and for the unitie of order, either one Bishop begins to domineere over all, or to avoyd the scandall of him, all Bishops must be cast off, and every corner filled with conventicles and heapes of teachers brought in to serve all itching eares, *Geneva* not excepted, *Si veniret sanctus Paulus, qui eâdem horâ concionaretur, qua & Calvinus, ego relicto Paulo, audirem Calvinum*, I will not English it for shame.

Saint *Bernard* sayd of himselfe, being forced to forbeare his ordinary devotions, *Ego tanquam Chimera quædam mei seculi*: but these may more truly say it, that they are the monsters and strange Phantasmes of our dayes, and I wonder any should so farre deprive himselfe of reason, as to be led by them. I might marshall up the whole Revelation that gives a right forme both of the Church, and of that faith and order that ought to be in it. *Rev.* 12. we have the woman in heaven with the Dragon. This is the time of divine measure and puritie of the Temple: but heaven is small ease, and the woman is in an exceeding hard travaile: But God brings her into a safer place of more freedome, but lesse puritie, and in the Wildernesse she becomes an Harlot. The hornes that support her are the *ten Kings*, and those that governe her and them are the *two Hornes* of Christs Vicar, and shee

is strangely misled and tossed up and downe in the Wildernesse.

Behold but one Chapter followed by our Prophet, as no other is, for he hath interpreted unto him the meaning of the vision, *Rev.* 17. And truly we should mind it well, and I have given my book a little touch out of it, which I shall further explaine in the prosecution of so weighty a mystery, that presents us with great pietie, but is indeed, being truly opened, a very depth of most detestable impietie. *Of all obstinate impietie, this is most injurious, to carry Christs colours, and wage warre against him, Episcop. Thymeos, contr. Manichæos*, p. 104. Papists paint as much themselves as their religion, and pretend great zeale for God, when their plots are most dangerous to doe mischiefe. *George* the *Patriarch of Alexandria*, in *vit. Chrysost. c.* 74. specifies these kind of persons thus, that *under pretext of the Church, they made havocke of Gods people, for hiding their envies, and ill doings, they counterfeit in words to take care of the Church, which in deeds they lay waste.* No marvell mystery is in the forehead, as a cover of so much mischiefe as followeth.

CHAP. VIII.

Of many testimonies of the Mystery of iniquitie, both divine and prophane, and how nearely they concerne the Gentiles to looke to themselves, least their Christian profession be tainted with it, whiles securely they dreame they are no Pagans.

SECT. I.

The Mystery of Iniquitie.

2 *Thes.* 2. 7. Heresies or Idolatries that openly oppose the foundation of our faith are not to be found in a mystery, they are manifest by themselves. This is brought in through the hypocrisie of lyars, and it wrought when the Pagan Emperours suppressed it; for they would neither suffer Christ nor any Christian to have the honour of religious worship. We know the time when this mystery kept under, began to put downe the Schoole of *Libanius*, and in stead of the invocation of the Pagan *Numes* and *Salvores* called

called *Heſiods Gods* in *Euſebius*, the Chriſtians were taught to call upon the *Martyrs*, and this is the Myſtery derived from *Babylon*, and not from *Bethel*, and that makes the metropolis of the world, the true mother of ſuch abominations as were in the world under another name, and *Heſiods* Gods are turned into the holy Saints, and in this lies the myſtery, and he that will explaine it, muſt out of *Plato* and all the Philoſophers, *Heſiod* and all the Poets learne the Chriſtian Apoſtaſie. *Heſiod* makes five Ages of the world, and expreſſeth foure of them by the materialls of the great Image in *Daniel*, Chap. 2. He puts all the comfort of the world in a veſſell he calls πίθος, and this is heavens hope upon earth. Then he diſtributes the world into the Ages of it, and the firſt is as gold, and in this he placeth *Iupiters gods*, or the mediatours betweene him and mortall men, and he deſcribes them thus in his booke of dayes and things to be done to ſuſtaine this life with hope of a better, as the imagination of his times lead him, which were bad enough.

Αὐτὰρ ἐπεὶ τοὶ μὲν γαῖα κατὰ κρύψεν ἅπαντες,
Τοὶ μὲν δαίμονες ἐσθλοὶ ἐπιχθόνιοι, φύλακες θνητῶν ἀνθρώπων,
Οἵ ῥα φυλάσσουσί τε δίκας καὶ ὀπίσσα ἔργα,
Ἠέρα ἑσσάμενοι, πάντη φοιτῶντες ἐπ' αἶαν,
Πλουτοδόται, καὶ τοῦτο γέρας βασιλήιον ἔσχον.

The Poet followed by all poſteritie paints out five kinds of men. Firſt the beſt of the golden Age, who being dead, were deified by the counſell of great *Iupiter*, and he calls them *Daemons*, and defines them to converſe upon earth, as mens keepers, overſeers, rewarders, patrons, receivers of Prayers, which they promoted to great *Iupiter*, and in a word were the worlds mediatours to the diſhonour of Chriſt. The men of the next age he compares to ſilver, not ſo pretious as the former, and in the third worſe, as braſſe is compared to Silver. In the fourth hee placeth the *Heroes*, ſuch as *Hercules* and the brave ſpirits and ſparks of thoſe dayes. In the laſt of Iron the moſt depraved and baſeſt people that could be thought of.

Whence he had this ſtory I cannot conjecture, that God gave the King of *Babylon* a more exact notice of the like is apparent in his dreame and the interpretation of it by *Daniel*, where we have an Image of worldly greatneſſe in foure kingdomes or ages of the world, and of a fift kingdome cut out of one of them, and

and the great increase of it into a mountaine filling the whole world. The greatest wonder is in the *ten toes* of the Image bruised by this stone. These *ten toes* are the same with the *ten hornes*, *Dan.*7.7. In these it is said to be more unlike the rest then in any other thing, and they serve to set forth such a division, as was in no other monarchy. The Grecian had *foure Hornes*, this ten, and with these ten growes up another that rules them all. *Rev.*13.12. and that by the power of the Keyes of the Church, *v.*11. and in this time the mystery of iniquitie is revealed, the ordinary Glosse thus expoundeth it, *pietatis nomine palliata*, *cloaked with the name of pietie*, whose subject S. *John* interpreteth, *Rev.*17.7. which he does in no other vision, and therefore minds us of it as a key to command all the rest. The woman to be *Rome* is so plaine, *v.*18. that Papists confesse it: Her being in the Wildernesse will shew the time to be after the Dragon and the Church in heaven, *Rev.*12. That the mystery is Idolatrie, and that with the ten Kings is plaine, *Rev.*17.3.4.5. and that this Idolatrie is according to *Hesiods Gods*, 1 *Tim.*4.1. sheweth it, onely with a change of *Hesiods worthies* into the *Martyrs*, &c. of which mystery (God assisting) shall be our whole discourse.

SECT. 2.

Plutarch de defectu oraculorum.

Magna & difficiles dubitationes videntur subisse, qui Dæmonum genus medio inter homines & Deos loco constituerunt, & quod non cum his quodammodo conciliat & conjungit immurmurat, sive hoc Magorum & Zoroastris doctrina sit, sive Thracica ab Orpheo profecta, sive Ægyptiaca, sive Phrygica, &c. This testimonie helpes us to expound, 1 *Cor.*8.5. πολυθεία multitudes of Gods was a vanitie that the Gentiles taught with some distinction, and it is in respect of place that some were *celestiall*, others *terrestriall*, and these terrestriall Lords *Plutarch* calls *Dæmons*, and makes them mediatours betweene men and the Gods above. In the old Testament the Gods above are called the *Host of Heaven*, because the imagination was that the starres were their habitations, and that they were not onely immortall, but absent from men, and did all upon earth by *Hesiods Gods*. Their doubts and difficulties were great, as having confounded themselves in the num-

ber of Gods, and then how to order them they could not tell.

That they knew one God the Apostle is expresse, *Rom.* 1.21. but how to glorifie him they were grossely ignorant. His servants the Angels they understood also, & that the best men were most esteemed of him they fully beleeved: but with these they first begin, and counted the dead to bee the first *Daemons*, because at their Sepulchres they appeared, and offered the living to doe them service with the celestiall Gods, and often in dreames they presented themselves and conferred with mortalls of their good. The story is famous of him that neglected his dreame concerning the worship of these in stage Playes, and that except the senate of *Rome* redressed their neglect hee would severely punish the Citie, and did scourge this Citizen that he so long neglected his divine dreames, and never left him till he had revealed the secret, and the Citie performed the service. That good Angels have appeared to men the Scriptures are plaine: but at Graves or in Images that eyther they or the soules of the dead have so done, I reade of no more then that, *Luk.* 24.4. *Joh.* 20.12. where good Angels to honour Christ have appeared, but never to be honoured themselves, and therefore an evident signe of a Devill to become a *Daemon* to delude the living, and Satan having thus made himselfe the worlds Schoolemaster opens his full packe of lies; and makes God himselfe a *Daemon* and confounds all Religion, and to Images brings all his secrets, and by them workes all his feates, *Wisd.* 14. is worthy the reading to remember us of this sinne.

Sect. 3.

Apuleius de Daemonio Socratis.

Immortales sine ullo vel fine vel exordio, sed prorsus a retrò aeviterni. These Immortalls that had neither beginning nor end, were absolutely eternall, dwelt in the heavenly lights, as it were soules in bodies, and *Plato* is of opinion in *Cratulo*, that they tooke the name Θεοὶ from their everlasting and uncessant runnings and motions. Truely still S. *Paul* is explained, *Rom.* 1. 20. that they knew the God-head and the eternitie of it, for he

that

that neither begins nor ends is God, and also eternall: but what a monster is joyned with it that God should dwell in the light that is himselfe, and yet its the best that blinde ignorance can attaine unto, to fit the most absolute light with a body likest to his owne being: but to limite him to it, and say he had no commerce or intercourse beneath the starres, but by his *Daemons*, is more to sense then truth: a demonstration, Διὰ δαιμονίου πάσα ὁμιλία, &c. are the words of *Plato* in his *Symposium*, and truely to our senses God hath revealed himselfe best in his Sonne, and his Apostles have taught us both what they *have seene and heard*, *Act.* 4.20.

Saint *Augustine* in his booke of the Citie of God hath many prettie questions about *Daemons* and Jesus Christ, and proves Christians have no need of them to goe to God the Father by, seeing Jesus Christ is to them all in all. Would to God Papists would consider it, and know the Apostle meanes them, 1 *Tim.* 1.4. Its no excuse that we neede Christ a Mediatour to his Father: but to himselfe Angels and Saints must helpe us. This is but to restore the *Daemons* of the Gentiles, and is the mystery in the forehead of *Rome*, as it was in the ancient *Babylon*, which is but a second terme to explaine the first. *Mystery* in the front of the title, is such as *Babylon* professed, *Dan.* 3. in the Golden Image in *Dura*, which Gods true servants detested, and suffered for it. These *Daemons Apuleius* openeth unto us thus, *sunt media potestates per quas, & desideria nostra & merita ad Deos commeant, inter mortales caelicolasque vectores; hinc precum inde donorum, qui utrò citròque portant, hinc, petitiones, inde suppetias, seu quidem utrinque interpretes seu salutigeri.* The same particulars hath *Plato*, and in few words all comes to this that our prayers ascend by them, and Gods blessings descend to us by their mediation, and to both they are interpreters, or expounders of counsells, &c.

SECT. 4.

2 *King.* 23.5. 2 *Chron.* 33.3. 2 *King.* 17.15.16.

THe summe of the Idolatrie of the old Testament is expounded unto us in the places quoted, where wee have the *Calves of Ieroboam*, *Ahabs Baal*, and *Manasses Host of Hea-*

men, and all in imitation of the heathen, who brought all their Gods at the last to Images. They began with dead men, and were deceived by the Devill, who himselfe intruding into Images, brought all worship to them, and so consequently to himselfe. One thing is memorable, 2 *Chron.* 34.4. *Iosiah strowed the Ashes of the Images he burnt upon their graves that sacrificed unto them*, when they were alive, a just contempt of Idolatrie. You that found your Images in graves, and put your trust in them, behold your Gods are dead with you, and your hope is in the dust. S. *Paul* no doubt expert in the knowledge of this Philosophie admonisheth the *Colossians* to beware of it, *Colos.* 2. 8. *Beware lest any man spoile you through Philosophie and vaine deceit, after the traditions of men, after the rudiments of the world, and not after Christ.* Philosophie teacheth wee must have mediatours to goe to God: but true divinitie sheweth we must use Christ alone in all our mediations and prayers.

That we should neede a mediatour to a mediatour, is strange, and if there were any such need, hee were not sufficient, and therefore the same argument that overthrowes Philosophie, convinceth the Papists of their sophistry, *Colos.* 2. 9. *for in him dwelleth all fulnesse*, and therefore nothing is left to another mediatour to merit for us by his prayers. No good man is in such esteeme with God as to be heard for his vertues, all in this are alike in heaven, and grant they pray for us, it may be their dutie so to doe, it cannot be their dignitie, *you are complete in Christ*, and neede no other ayde but the helpe of him to doe all. I know Papists say, some Saints are more worthy then others, and that none merits ought but in Christ, His mother in that she hath borne him is blessed above women, and Martyrs that have died for him are honoured above others: But fully we answer them in the words of *Epiphanius*, who explaines that word, 1 *Tim.* 4. 1. not of Devills, but of dead men, and applies it to them that worshipped the *Virgin Mary*, and condemnes them for Idolaters.

SECT. 5.

Epiphan. Hær. 79. p. 146, 147, 148. 149. In Anacephal. p. 446.

Ποία γὰρ γραφὴ, &c. *What Scripture hath delivered any thing concerning this worship of Mary? Which of the Prophets have permitted a man to be worshipped, that I may not say a Woman? for a choice vessell she is indeed, but yet a Woman.* Ἔστω, &c. *Let Mary be in honour; but let the Father and the Sonne and the Holy Ghost be worshipped: Let no man worship Mary. This mystery is appointed, I doe not say for a woman, nor yet for a man neither, but for God: the Angels themselves were not capable of such kind of glorifying. Adam was not made, Eve: Neither Elias, nor* John, *nor* Thecla, *nor any of the Saints are to be worshipped. For the ancient errour shall not prevaile over us, to forsake the living God, and to worship the things that are made by him. For they served and worshipped the creature above the Creator, and became fooles. For if he will not have the Angells to be worshipped, how much more would he not have her that was borne of Mary, &c.* I cannot but touch Papists for that distinction of *Dulia* and *Hyperdulia*, and the application of the lesser worship to Angels, the greater to the Virgin; against this the father reasons; if not an Angel then not a woman. Secondly, *Bellarmines* grosse mistake, that the fathers speake onely against the Gentiles and their false Gods, and not against the Saints, we see this father passeth sentence upon their worship, and to adde further some other remarkeable passages.

Μὴ σαλεύσω, &c. *Let no man runne of this errour touching holy Mary, for although the Vine be beautifull, yet is it not for wine: and although Mary be most excellent, and holy, and to be honoured, yet she is not to be worshipped. The body of Mary was holy indeed, but not God: The Virgine indeede was a Virgin and honourable, but not given unto us for adoration, but one that did her selfe worship him, who was borne of her in the flesh, and came from heaven out of the bosome of his Father.* Ἄγετε οὖν δοῦλοι, &c. *Goe to then, ye servants of God, let us put on a man-like minde, and beate downe, &c. this furious folly of Women.* περιδώμεν τὸν τῶν ἀρίων, &c. *Let us roote up this Heresie.* We are entred into a large field, and *Mystery* is the summe of our Treatise, or the great tradition of the world in the worship of *Daemons*, howsoever it is excused, and it grieves mee

that the innocent Traditions of the Church should be traduced, and this Mystery knowne no better in our Church, and *Babylon* found in our *Bethel*, which I hope to defend, as most free from all Romane abominations.

Sect. VI.

Christians the new inventers of Idolatry.

Rom. 1. 30. *Inventers of evill things*: Idolatry is punished with *vile affections*, *v.* 26. Secondly, with a *reprobate minde*, *v.* 28. Vile affections are unnaturall, and unnameable, Men and women by them became so loose, that they lost their naturall lusts, and burnt more beastly in themselves than any other creatures. Their lusts corrupted their mindes, and they did such things as very reason might reproove, but could not being overmastered by carnall desires. Religion bindes us to God, or opens our eyes to read his Law: but when we untie with him, and are left of him to our selves, we are set upon by our lusts, and they bring us to a reprobate minde, God rejects our counsells, Sathan readily receives us, we runne without reason as wilde horses, that have their raines in the necke, and no hand to curbe them.

Neither is it sinne that can satisfie a wicked man, for he will soone be weary of his old sinnes, and therefore must new ones be invented, and the braine is very fruitefull, when the heart is once defiled. O the cursed chaine of sinne that bindes us to this Methode, and makes us from our lusts to rule our mindes, and from our mindes satisfie our lusts with dayly inventions! 1 *Cor.* 3. 4. *Are ye not carnall?* what is *Paul* in planting, or *Apollo* in watering, but the Ministers of our faith, *v.* 5. and shall we make them the Lords of it? *Act.* 14. 11. 12, At *Lystra Paul* and *Barnabas* might have beene made Gods, if like *Captaine Cortes* the *Spaniard*, they would have received the Cities adoration, as he did the *Indies*: but these good men runne in to stay the streame with this, *we are men of like passions with your selves*, and doe no more to us than you would doe to your selves: you would adore, but not be adored, and we preach unto you him whom we adore, and by whom we have done this miracle. Let the living God, which hath done more than healed *a cripple, made heaven and earth, the Sea, and all things that are therein*, and whose patience

tience for Idolatry, and the worſhip of the creatures, hath hitherto borne with you, will beare no longer. *At the times of former ignorance (Act. 17. 20.) he winked,* as a ſleepe; but now is awaked and commands ſpeedy repentance, againſt the great day of account, wherein for ignorance no man ſhall be excuſed.

It were eaſie to poſſeſſe mens paſſions with Idolatry, and carry them from one man to another, and as the people of *Lyſtra* were, who by the zealous Jewes tooke them for enemies, whom they would have worſhipped as Gods. *Rome* received the Goſpell, and the Scriptures ſay, S. *Paul* was their Apoſtle, and they might well glory in him: but *Peter* is the Apoſtle they have choſen without the Scripture, and by it would make him their head. Of his being at *Rome* the Scripture ſayes nothing: but they meant to make *Rome* the rocke of the Church, and for this they had no text, but *Matth.* 16. 18. As doubtfull as the other. *Thou art Peter, and upon thee Peter will I build my Church.* That *Peter* ſignifies a ſtone we are agreed: but to be a rocke we denie it. A ſtone in the building is no more than any Chriſtian may be, 1 *Pet.* 2. 5. And one in the foundation, *Revel.* 21. 19. is no more than any Apoſtle was. He may be the firſt ſtone, when many are layd in the foundation; but the whole foundation he cannot be, and to plead it is not truth: but ſatisfaction of luſts, *His munitions of Maozim, Dan.* 11. 39. are for this end, that he may gaine the dominion of the world.

Are ye not carnall ye contentious ſeparatiſts? Its true you love not the Pope: but doe you love the Church? why then doe you forſake it for new Inventions? Doe the Biſhops offend you? Whom then doe you affect? The Presbyters, and who are they? 1 *Tim.* 5. 17. The Rulers of the Church, wee are now agreed: but can you prove that theſe in Office were any others than the Paſtors of the Church? Yes, they were rulers. Is that your diſtinct member, and will you ſtand to your Logick; that the diſtribution is betweene Rulers and Teachers? Then know that by the rule of contraries the *membra dividentia* muſt not *co-incidere* come together, and then as your Rulers are no Teachers, ſo your Teachers are no Rulers, and ſo by conſequent are no governours: for *Mat.* 28. 19. 20. None have power to command the obſervation of Gods Lawes, but they that may teach them, or command.

mand others so to doe, and therefore your Elders must either be Ministers or Magistrates. Ministers you confesse they are not. Magistrates they cannot be without their Prince. 1 *Pet.* 2.13.14. None may governe in the Church as a Magistrate, but he is either the King or such a one as is sent by him: but you will say, they are sent by God, and yet neither Magistrates nor Ministers. What in the Name of God are they then? Surely a new invention, and God hath given you over to beleeve it, and beleeve me a sowre invention, and of surley persons no lesse tyrannicall than the Pope, but farre more unlawfull; for as a Bishop, the Pope hath Gods calling, and your ruling Elders no calling at all, and yet dare with the Pope reach at the Kings Crowne, for I am sure it reacheth the Church and the Rule of it, as well as it does his Kingdome, nay in him they are both combined, and may by no humane power be divided.

You take off his Crowne if you handle the keyes against him and locke him out of the Church, know you must that Kings as Kings doe some things that no other men can doe, so against Kings some things may not be done, as they are done against all others. You will say then Kings are more miserable than others, and want the remedies they enjoy: you meane it of excommunication, which will not helpe you, for it is rather a common than personall remedie, used more for the safetie of the body, than the recovery of a member. Repentance is every mans Physicke, and may heale without excommunication. He that cuts off a corrupt member does it not to save it, but secure the rest, and truely to cut off Kings is, as *Aquinas* speakes, that a man might adore a creature, but for feare of Idolatry, as if I might cut a mans throate, but for feare to kill him: so to cast Kings out of the Church when they are in it, is to take away the head of it, as it unites two bodies. Beware (I beseech you) of new inventions that follow your owne lusts, and above all of a new Idolatry, which in the Originall office and worship is all one with the old, for sinnes are not truely new, but clad with respects to make them more acceptable.

CHAP.

CHAP. IX.

Our Charitie to Rome *to be the Church of God, ſhould be no cauſe of her pride, who is moſt to be aſhamed, that ſhe flatters her ſelfe, when her abominations are cleerely found out, and her little conſcience, that cares for no cure, but corrupts truth to live in errour.*

WE are accuſed of Popery by Puritans, and of Puritaniſme by Papiſts, and both fall into one vice of faction, and conceive it to be their owne vertue and valour to contend with us, *Quintilian lib. 2. c. 4. Dum ſatis putant vitio carere, in id ipſum incidunt vitium quod virtutibus carent.* We could wiſh they did not want vertues that boaſt moſt of them, and call all prophane that are not of their Sect. What low eſteeme have Papiſts of all the Proteſtants both for life and learning, ſaying, we are moſt profane when we profeſſe our ſelves to be moſt holy, as may appeare by our comming into our Churches. If we mend this to pleaſe them, we diſpleaſe others, and preſently are in a Popiſh errour, as if decencie and due order in our Churches were our common Apoſtaſie, which ſheweth we underſtand it not. *Remigius Altiſiodor. in Pſal. 107. 9. inanis fuit anima quamdiu in errore fuit, ſed recognoſcens ſe eſſe in errore eſurivit, & clamando ad Deum ſatiata eſt bonis.* The Lord make us emptie of our ſuperfluous envie, and fill our hungry ſoules with true goodneſſe, and by his truth leade us unto it.

Me thinkes our *Euphratean* judgements *Rev. 9. 14.* Should lead us to our ſinne. The word that expreſſeth it is hid from us, *v. 20. Devils.* Who worſhip them either on this ſide the River, or on the other ſide of it? Doe the Turkes? Where then are their Images? Doe the Jewes? Thats more unlikely, for they neither pray to the dead, or adore any Images. Woe is me, they are Chriſtians, and their fault is no where touched for adoration in Temples: but that they worſhip the dead, the Angels, the Virgin *Mary*, the Images of God and his Creatures. They are not accuſed to worſhip falſe Gods, for all the touch is upon *Demons*, or falſe Mediators. Its true we all worſhip one God,

so doe the *Turkes* and *Jewes*. We doe more, we worship him in Christ, so doe not they, and that is their fault: but we worship him with Saints and Angels, and that turnes to their praise and our shame. Give over (Deare Brethren) quarrelling with Bishops and Ceremonies, you have too long beaten upon such controversies to no profit. Bend now your best endeavours to understand both our mystery of pietie and impietie in the same Church, under the same Bishops. Leave not them to forsake an errour, lest you forsake the Church, or be justly cast out of it. *Conc. Agathens. C. 31. Quicunque odio aut longinqua inter se litis dissenserint, & ad pacem revocari divina intentione nequiverint; a sacer dotibus civitatis primitus arguantur, qui si inimicitias deponere, pernitiosâ intentione noluerint, de Ecclesiæ coetu justissimâ excommunicatione pellantur.*

We shall ever desire to give satisfaction to reasonable men: but wilfull and obstinate persons must be censured. We aske our adversaries, what arguments they have for their Presbytery? They say the Scriptures. We aske them, where? They point us places, and many quotations they make, and rather number them than prove ought by them, we dispute of a matter of fact, and wonder no witnesses can be brought for 1500. yeares to be of their minde. Many we finde of their faction against Bishops: but none of their forme or fashion of government. They complaine records are lost on their side, and that the Mystery of iniquitie wrought timely in the Church that suppressed their discipline. Truely, no, we can follow the Mystery and trace it in the Tract of all times. We have the story of it in the *Revelation*, and that often repeated. We confine it to the seven *Churches*, and argue it in them. We exclude not the Pope from the Church or the Number of Angels, but of them we can finde nothing, except it be in the faction of *Nicolaitans*, which sequestred themselves from others, to imitate so holy a man as *Nicholas* was, *Act. 6. 5. A Proselyte of Antioch*, where beleevers were first called Christians. How he became their head is not well knowne, a head he was, and a fit patterne for them that love heads of their owne to forsake the Church. We deale not so with the Papists, but search records to returne them better answers then to fling off all authoritie and become our owne Judges, as they doe

doe, and as all would, that purpose to hold their opinion whatsoever is sayd.

The Papists have a great dexterity to fetch in Authours by degrees, as S. *Cyprian* the *Romane Cyprian* thus. *The Primacie is given to Peter*: his genuine words are these, *The beginning doth come from unitie. That the Church of Christ may be shewed to be one*, so that Father: but the *Romane Cyprian* addes, *Una Cathedra*, one chaire, *Christ disposed the Originall of Unitie from one*, are the words of the Author, but the Romane more fairely, *Unam Cathedram constituit*, I have appointed one chaire: Thus handsomely they begin the Primacie is given to *Peter*, to him one chaire is appointed, and all this, that all the Church in him may be one. The *Cyprian* of *Antwerpe* goes further. *He who withstandeth and resisteth the Church, doth he trust himselfe to be in the Church?* This is not enough, the *Cyprian* of *Antwerpe* is full to the point, *He who forsaketh Peters Chaire, on which the Church was founded, doth he trust himselfe to be in the Church?* Now is the Primacie made a supremacie. I marveile how they will compound those words with their corruption, *pari consortio praediti & honoris & potestatis, equall fellowship both of honour and power*. Furthermore he makes his owne Citie of as great power as *Rome*, and his whole dispute is against the *Novatian heresie*, *Epiph. Har.* 59. S. *Aug. de Her. ad quod vult D. Her.* 58. It holds well for the Bishop of a Citie against schismatickes, but for the Pope makes nothing for his pride, we desire truth, not treachery in handling Authors.

LIB. II.

THE MEASVRE OF THE TEMPLE, ALTAR, and Worſhippers, oppoſed to the Moneths of the *Gentiles*, their Court and Contagion.

CHAP. I.

Of the bounds of the Church, and the booke that reveales them.

WE have neede of many inſtructions to keepe us in the right way, and the firſt are juſt limitations, that every one may know his place of ſtanding, & not preſume above his meaſure; the holy Apoſtle 2 *Cor.* 10. 12. durſt not compare himſelfe with them that meaſured themſelves by themſelves, for he held them for unwiſe men, wanting the rule, without which, above, beyond, or beſides, he could doe nothing, and by this he profeſſeth he reacheth his hearers, *a meaſure to reach even to you.* The word muſt be our warrant, and this is one point of our wiſedome, 1 *Cor.* 7. 20.

To

To abide within our calling: and becauſe we are in a royall campe, L. 1 B. 2.
where order is the maine matter to maintaine unitie; its the firſt thing commended unto us by S. *Iohn*, *Rev.*4. and if wee would obſerve it, we ſhould not be ſo confounded as wee are. The paſtours know not their *Thrones*, nor the people their *Standards*, and the Throne of Chriſt that is amongſt them is miſerably abuſed, and how to helpe all this we know not: but as an Army that is routed, we runne one upon another, and from another, and know not where to ſtay with ſafetie.

The Pope in this confuſion hath caſt Chriſt out of his Throne, and Kings lye at his feete, whom the Lambe honours with his owne Throne, *Rev.*12.5. The people not knowing their ſtandards fall into the Thrones of the Paſtours, and the Paſtours diſpleaſed with Biſhops teach the people they doe well to raiſe their mindes ſo high, as to thinke the rule is theirs, and ſo is that Text, 1 *Tim.*5.17. taken, that the *Elders that rule well* are diſtinguiſhed from them that teach, and ſo the teachers of others are no rulers, but they are ruled by their people, and that which is worſt of all, they deprive themſelves of right reaſon; for what logitian knowes not that the parts of a diſtribution are contrary, and not co-incident. Take the *Genus* which wee call the *totum eſſentiale*, and that is an *Elder*, whoſe common nature whatſoever it is, muſt wholly be communicated to the *Species* or kindes, which are ſayd to be *Rulers* or *preachers*: Both are Elders in office, and that generall terme diſtinguiſheth them not, and therefore we muſt looke to the difference in the diſtribution and that is *ruling* and *preaching*, and theſe are incompetible termes, and no Ruler can be a Preacher, nor Preacher a Ruler, and ſo wee have inverted the order of Gods Church, and made Rulers of the people, and paſtours their ſlaves.

So great an errour may be helped by reducing it to the truth, and our Saviour to prevent this diſorder hath determined of his owne ſtanding in the Church, and of the Governours that hee placeth with or under himſelfe; and of thoſe alſo that are governed, and muſt ſubmit unto him, and them he hath left in his ſtead to ſee to the orders of his Church. *Rev.*4.2. the firſt thing that preſents it ſelfe to S. *Iohn* is *a Throne in Heaven*, that is, the Church upon earth; for *locally* it cannot be heaven, for what doe

LIB. 2. Elders and beasts in that place? Its heaven *politically* for the holy government of it, and the qualitie and condition of Saints upon earth as well ordered.

The Throne of majestie and dominion upon earth is expressed in the place and persons meete for it. The place is described, *Exod.* 20.24. all places with this limitation that they beare his name, not onely the Tabernacle and Temple, but in all times and places God will have holy places for his service, for wee are mightily mistaken, both in the separation and sanctification of the places of Gods worship. In the separation we hold none since Christ came in the flesh, and I admire at the noveltie, it was not so from the beginning, and this precept or rather promise is perpetuall, that in all places where God records his name, and comes to them with his *Myriads of Angels*, and that to blesse his people both by himselfe, and the charge of them to keepe them, I say all those places are separate, and ought so to be at all times, free from common use and profanenesse.

There stands Gods Altar, and is holy also, as long as Gods name is upon it, for what thing soever in his service beares his name is separate, and may not have any other imployment, besides his service. The rule is constant and perpetuall, and given before God had any materiall Sanctuary, and as it held in them, when he appointed them, so it holds now in all materiall Churches, and you have nothing to object, but these two things against it. First, they were types. Secondly, commanded of God. I answer, the words in *Exodus* quoted are for all places of record, or that beare Gods name, and though Tabernacle and Temple were types: yet not all places to which that text may be applyed. If you apply it onely to them, you wrong God, and your selves. God, who to draw his people from Idolatrie (that tyed the Gods to Altars and Temples) perswades them that all places are alike to him, so they be memorialls of his name, and he can record that where he pleaseth.

Exod. 20.23. *Ye shall not make with me Gods of Silver, neither shall ye make unto you Gods of Gold*, that is, thinke not that I am to be catched in your Images, as *Dæmons* are. I am a free God, and fit for all places, and promise to blesse you in any, where my name shall be truly called upon, and that place shall bee mine,

and

and of grace and favour I will bee in it; therefore all Temples are not types, not yet common when God gives them his name. For command it needs not upon this generall rule, and the Jewes observed it in their Synagogues, which they counted so holy, that they had an Iron at the doore to make cleane their shooes when they entred into them, alleadging that place, *Eccles.* 5. 1. not superstitiously, as some will thinke, but reverently, remembring into whose house they entred, when they came to their Synagogues. And I may thus dispute for our times. Our Temples are eyther the places where God records his name, or they are ours bearing no other names, then such as our owne houses have. If they be ours we profanely call them the houses of Gods if Gods, we sacrilegiously make them our owne. LIB. 2.

Let them be as we call them the houses of God, and so does the Scripture call more places then one, *Eccles.* 5. 1. tell me, is the house of God onely to be understood of the Temple? *Looke to thy feete when thou goest unto it*, then going to the Synagogue the precept holds not, that is no house of God, doe with it as the Jewes did with *Herods Court*, *Mark.* 11. 15. Make it a market place: but beware of the words of Christ, and of his whip too to lash such profane thoughts. The record of Gods name is enough to separate the place, and secondly to make it holy, and the holinesse is no other, then that of relation, of which dead things are onely capable. The Temple is neither like the word, nor the worshippers, nor their graces. It neither makes holy, like the word and graces of the spirit; nor receives any as beleevers doe: but is the same to God that they are, his by appropriation, and beleeve me to profane any thing so attributed to God, though not in the same degree, yet it is the same sinne of sacriledge, *Act.* 8. 18. that *Simon* committed by money, or ill manners to make the things of God serve our selves. Let Christ have his owne Throne, that is, his owne Church, and in it his owne Altar or Table, for that beares his name too, 1 *Cor.* 10. 21. for reverence in his Sanctuary, or before his Altar it is the same that hath alwayes beene, and it is no Idoll, for to that he will not give his name, *Isa.* 42. 8. but where he gives it, there we may reverence it, and that with relation to it, not as an Image of God, but as a signe of his presence, to the which we performe no worship, but remember it as his Sanctuary, and himselfe as our God.

And

LIB. 2. And thus much *topically* of the Lambes Throne: *Politically*, we take it for his government, and then the Throne guides us to his absolute power to sit in and over his Church, and this the Pope seekes for, but further then Kings Christ communicates this power to none. To them he gives it, *Rev.* 12. 5. The Elders and their Thrones are placed next, both *topically* and *politically*: they stand next the Altar, and one of them is over it, and we know at the first the Altar was but one in a Citie, as it had one Bishop, who afterwards for ease and convenience allowed Parishes and Altars to them. Let the pastours know that to one Bishop of the Citie the Throne is yeelded, and many in it doe not rule, but rage and bring confusion into all the Church. Let the people passe to their standards, and by order keepe the compasse, and by faith the center, *Rev.* 4. 6. they are in the midst of the Throne, because they beleeve, and round about it as they obey the Elders. They may not center upon men, they must not walke without them. Doe nothing, saies *Ignatius*, without your Bishop: but in him you may not beleeve. You are in Christ, ordered by men to doe him service in his Sanctuary; keepe within compasse, and now see the booke of your direction.

Rev. 5. 1. Its sealed and written within, that is, it containes two prophecies; the one outward, the other inward. The outward in the seales, & serve the Church to shew her the fates of the Roman Empire, and to support her in the miseries of it, whereof she must be a partaker with patience. The inward writing certifies her of her owne fates, and the times of puritie and pollution she must passe thorough. The measure she must looke to, as it is applyed to the Temple, the Altar and the worshippers, and this is the primitive time whiles the Church held out with the word, till the moneths of the Gentiles, their Court and contagion. At the first the Citie, Altar and beleevers held together, and were as one Temple, under one Bishop, communicated with him at one Altar, and were ruled by him according to Gods word, and the order left by the Apostles: But the moneths of separation came, and the Bishop of *Rome* was not content with his Citie, or one Altar; but he must up, and his *Demons* with him, and the Court is filled with their doctrine and his dominion, and the times of truth alter apace, and infection spreads as a Lepro sie.

Dee

Deo ſalvatori, Apocalypſeos Revelatori χαειστήριον, *Rev.* 5. 8. L 18. 2.

What prayſes are due unto thee (ſweete Saviour) for this booke of our inſtruction? *The new Song, Rev.* 5. 9. will inſtruct us in thy ſervice in the aſſembly of thy Saints. The foure Beaſts or thy people, and the 24. Elders or Governours of them fall downe together, ſaying, *thou art worthy to take the booke and open it to them*, and ô unthankfull Church that will not learne to ſerve thee: The very Angels whom thou haſt not redeemed are more ready, *v.* 11. round about thy Congregation to ſing with them, and with them a greater multitude then were at thy birth in the Quire, *Luk.* 3. 14. all creatures, and if I be not deceived, the Song directs me to the primitive ſervice, *Rev.* 5. 12. εὐλογία, *eulogie* or bleſſing is the end of the part the Angels beare in the Quire, *v.* 13. εὐλογία is taken as an *Echo* by all creatures, ſaying, *bleſſing*, &c. This I ſay brings me to what I read anciently written, *Conſt. Ap. l.* 2. *c.* 13. *al.* 61. *alius Davidis hymnos canat, & populus* τὰ ἐκ τέλους ἴσχατα ὑποψαλλέτω, *i.e.* ἐκ τέλους λέγω, *verſuum extremitates reſpondeat. Bovius* ignorantly expounds it of the beginning, for the Church had a *precentor* in the Quire that did ſing before others, and the people repeated his laſt words, as all creatures doe that laſt word of the Angels, and it is a word of praiſe that ought to fill every mouth in Gods houſe for this great mercie, *Eph.* 5. 19. λαλοῦντες ἑαυτοῖς, *ſpeaking in Pſalmes one to another.*

The Papiſts indeed fill their Quires with ſweete muſicke, and paſtors and people have their harpes of Muſicke, *Rev.* 5. 8. for excellencie called the *harpes of God, Rev.* 15. 2. I will neither deny voyce nor inſtruments in the ſongs of the Temple, but I will tell the Papiſts in their eares they ſing amiſſe to Saints and Angels. I finde none but they ſo ſinging, not one in the Quire makes their ſound. The triple coard they ſo bragge of, that would prove by Scripture the preſence of Saints, ſayes nothing to the purpoſe; for if that were granted, they would ſing with us, as the Angels doe: but if it come to that, we ſing to them, *migremus hinc*, we are gone out of the Quire. I ſmiled when I was once urged out of this booke by 2 *King.* 5. 26. and 6. 12. of the Spirit of *Eliſha* going with his ſervant, and alſo in *Syria* into the Kings bed-chamber. If a man upon earth could bee preſent in

LIB. 2. soule in two Kingdomes, and many places: cannot separate soules extend further?

Poore man that made that booke, and blinde Papists that beleeve it, answer me where the Prophets Spirit was, 2 *King.* 4. 27. that could not reach the *Shunamites* house, and why I pray? does not the Text say, *the Lord had not revealed it*? So it is not the soule, but the spirit of prophecie that extends not, but is inlightned to see the things God reveales. *And blessed bee God the Father of our Lord Iesus Christ, who hath blessed us with all spirituall blessings in heavenly things in him, Eph.* 1. 3. He is our *Palmoni Ham-dabber* that all the Saints seeke unto, *Dan.* 8. 13. He is our advocate, and to him shall be all our Prayers, and of him all our prayses, and you Separatists that will not sing with us, what shal we say to you, & how shall we intreate you in the bowells of our Lord Jesus Christ to joyne with us in our prayers, that neede offend none that know how we serve our God in Jesus Christ?

You are very uncharitable in the censure of our service, and count our Cathedrall singing most abominable, because wee sing the pure word of God in *Anthemes* and correspondencies most like the ancient Church, but you conceive to sing parts is to exclude the people of God from divine service, and the voyce to them is no more then a noyse in the ayre, and is not this through wilfull ignorance, for they that sing the meeters of *Thomas Sternhold, John Hopkins* and others, are as little understood by the hearers not used to the forme, as the others are that we wilfully contemne, and condemne by the grosse ignorance of our censorious dayes. Ἑαυτοῖς *inter se mutuò* may well consort with S. *Iohn* and set forth parts in Gods service or the σὰ ἀνεγνωσμένα of antiquitie; and let them judge that love not to live in the ignorance of our present age. *Eusob. Eccl. Hist. l.* 2. *c.* 16. hath these words of *Philo. Deinceps ubi eorum domicilia quæ eam essent describserat Philo, de Ecclesiis in variis locis extructis sic loquitur: Est in quoque agro edes sacra, quæ appellatur,* σεμνεῖον *vel* μυστήριον, *in quo illi ab aliis soli agentes, sanctæ, religioseque vitæ mysteria obeunt, nihilque eò vel cibi, vel potionis, vel aliarum rerum, quæ ad corporis usum necessariæ sunt, important, sed leges & oracula a Prophetis divinitus edita, & hymnos, aliaque quibus scientia & pietas erga Deum crescat & perficiatur.*

These

These words are worth the noting, bearing the badges of a Christian societie, τὰ χαρακτηριστικὰ τῆς ἐκκλησιαστικῆς ἀγωγῆς, the Characters of an Ecclesiasticall assembly. Hee calls their Churches σεμνεῖα venerable Sanctuaries where they had no common things, as meate and drinke, and corporall commodities, but spirituall mysteries, as the word and sacraments, and songs of Gods prayse such as wee heare of at the opening of this booke of the *Revelation*, where we see in a most divine manner the service of this booke, how hee begins his second prophesie, *Rev.* 4. 1. He compares it to a doore in heaven opened to shew us the glory of the Church upon earth, and layes downe the limits of it in three things; of a Throne both for dominion over the Church, and for majestie in it, and I dare say God never met his people in any place without some signe of his majestie ordinary or extraordinary. L 1 3. 23.

The first place was mount *Sinai*, and the cloud was the extraordinary signe of his presence, so was it afterwards in the Tabernacle and the Temple. The ordinary signe was the Arke. In the new Testament, the first place was not the Temple, but *Act.* 2. 1. the place where the Apostles were, that is, an upper roome, *Act.* 1. 13. called by all antiquitie *the Church of the Apostles.*

This was filled with winde and fire to distinguish the times of the Gospell from the Law, and light and not clouds, a winde from heaven, and not from the earth, like an earth-quake are Emblemes of the Spirit that comes upon the Christian Church. This was no common place, but that which was holy ever after Christ brake bread in it, and for fortie dayes our Saviour honoured it every first day of the weeke, and this is the roome the eleven returned unto, upon the Ascension day when Christ left them. In this is *Matthias* made an Apostle. In this the Holy Ghost descends. In this they pray and breake bread, *Act.* 2. 42. In this they consult of their dispersion, *Act.* 8. 1. and convent themselves in councill, *Act.* 15.

We may well beleeve the majestie of God keepes outward state, as well as secret power, and hath some standing Throne, before the which his people are to prostrate themselves and submit to his might. Say it is the Temple, yet some thing in it must be for an ordinary signe, and that may bee his table, for

Lib. 2. they breake bread presently after they had received the holy Ghost they received him in an upper roome: this was their first Church: in this they had a table, at this table they prayed, and by it Christ stands to receive their prayers, *Rev* 8.3. feare not the Popish construction, our next words shall controle that. An Altar it is, but of gold, and for incense, not materiall, but spirituall, not for darke smoake, but heavenly hearts ascending. No Altar of brasse for propitiatory sacrifices, they are all done away in Christ, and what remaines but prayer and prayses to him that is and hath beene our propitiation for all our sinnes? 1 *Joh.*2.2.

Such a Throne of majestie remaines in our Churches, and let all the People of God flocke unto it, for their prayers and breaking of bread. Let it also expresse the dominion Christ hath in all Churches to rule them, and in this let Kings have their right, *Rev.*12.5. to sit with Christ in his Throne upon earth and rule the nations for him. About this Throne of majestie serve the Bishops of the Church, and all my Ancients teach me that the Altar hath relation to the Bishop, and his Throne to this. He is within the Altar or without it, as the Bishop appointeth. *Ignat. Ep. ad Eph. ad Magn. ad Philad, &c.* In every Epistle the Bishop and the Altar goe together, and our Ancients censure them that remove or retaine Altars without their Bishops consent. In the third place stand the people, and then, *Rev.* 5. comes in the service and the praise of the Lambe, for opening this booke to the Churches, and my dedication shall bee to him with prayses, and my prayer for the donation of his spirit to proceede.

Chap. II.

The 12. moneths of truth, and the 42. of Apostasie, or the holy Temple, and sacrilegious Court, Rev. 11. 1.2.

THe History of times helpes much to manifest truth and errour. He that will may observe it in the measure and moneths specified together in the beginning of the third prophesie. The transition made unto it is, *Rev.*10.11. *Thou must prophesie againe.* This is the third warning,

ning, *Rev.* 1.10. the voyce calls him to the propheſie of the seven Churches, and the firſt Chapter is the generall of it, *Rev.* 4.1. the voyce calls him againe to a new way of explication, and the generall to both propheeies is handled, *Rev.* 4. *Rev.* 5. In the one the Catholike Church is deſcribed. In the other the booke of propheſies is produced, then the ſeales are firſt opened, and after them the booke is read, and the writing in it is plainely declared to be a third propheſie by the tranſition, *thou muſt propheſie againe*, and the generall of it is the eleventh Chapter; which hath three periods of time, firſt of truth, ſecondly of errour, thirdly of reformation. Of truth, *v.*1. *And there was given me a reed like unto a rod, and the Angel ſtood, ſaying*, Riſe *and meaſure the Temple of God, and the Altar, and they that worſhip therein.* This verſe comprehendeth the primitive times, and all the words ſhew this truth, that the Chriſtian Church of the Gentiles planted by the Apoſtles kept divine meaſure till the Court of Apoſtaſie prevailed. L 1 B. 2.

If any pleaſe to begin with the viſion, *Act.* 10.11. the time of the libertie of the Goſpel, hee may there have a pregnant proofe of it, or he may take an inſtance in the next Chapter, *Act* 11.26. of the begining of the Chriſtian name: betweene theſe two times the difference is not great, for the one was, *An.*38. and the other, *An.*40. and both ſhew that God made no diſtinction of perſons, *but in every nation accepted them that feared him, and wrought righteouſneſſe*, *Act.*10.34.35. and that it was no longer Jewes and Gentiles, but both depoſited their names, and aſſumed the common name of Chriſtians. I had rather incline to the former, and begin this meaſure from *Peters* viſion, becauſe, *Dan.*9.27. makes mention of the time of the confirmation of the covenant with the Jewes, which begins, *An.* 30, *Luk.* 3.23. with the publike miniſtery of Chriſt, and holds out a weeke of dayes, that is, ſeven yeares, juſt to the 38. yeare when *Peter* had his viſion. The meaſure of truth that goes before the Apoſtaſie, holds out for 360. yeares, which are the dayes of a yeare, and ſo without feare we may maintaine the Churches puritie for foure centures, and this to be the time of the Temple I have reaſon to beleeve it from the moneths following, for they muſt hold proportion according to the patterne in *Ezechiel* of the

Lib. 2. measure of the Temple there mentioned, and to the which this place in the *Revelation* alludes, as wee shall often have occasion to explaine it, and I would not have us worse than the Devill, who hath observed it, as S. *Augustine* makes mention in his booke to the Citie of God.

I cannot imagine that the time of the Temple and the Court are contemporanie. But that the one goes before the other, and that they are perfect types, the one of the time of the Churches puritie, and the other of the pollution, as I finde in all the other prophecies, not as Mr. *Brightman* does, when hee hath made *Ephesus*, *Smyrna*, *Pergamus* and *Thyatira*, successive ages, makes *Sardis Philadelphia*, and *Laodicea* all of one age, which is doubtlesse an errour in methode.

The Court being successive to the Temple, wee take it from the time of the Apostasie, and consider two things in it. First the corruption and contagion of the Court. Secondly, the contestation & protestation of the witnesses against it, in their prophesie. The infection of the Court is with that errour of the Gentiles that the truth had cast out of it, and also may be the misery of the holy Citie kept under the tyranny of the *Turkes*, going along with that infection, where many Churches that were sicke of the heresie of *Arius*, are dead of the Plague of *Mahomet*. By the *great Citie* in the *Revelation*, I would understand *Rome*, and by the *Holy Citie Ierusalem, which is now in bondage with her children under Mahomet*, as it was when S. *Paul* spake the words under the *Roman Cæsars*, *Gal.* 4. 25. The exceeding great Court of Christianitie once converted unto God, is now filled with horrible sacriledge and robbed of the puritie of Christian religion by the *Pope* and *Mahomet*, which are now the two great impostours of the world.

If this be too large a sense, limit it to the Roman Apostasie, which is a mystery, as the other is an open impietie, and Popery agrees more with Christian Religion, then Turcisme does, and keepes nearer the Temple, as the Court does, but is the more infectious and dangerous, for the faire outside it hath, and sheweth more pompe and glory then ever the Temple did, and I must needs confesse I rather incline to take the Court wholly for a Christian Apostasie.

Now

Now the conteſtation of the witneſſes with theſe Courtiers L. 1 B. 2. I. is largely thus deſcribed. Firſt, the witneſſes by dayes teſtifie againſt their moneths of Apoſtaſie. I would not affirme the diſtinction of dayes from moneths: but that the holy Ghoſt is conſtant in the application of them in all the Hiſtory, and we know as dayes are ruled by the Sunne, ſo moneths by the Moone, and ſheweth that the Court is fallen backe againe into the Pagan blindneſſe, and obſcuritie of the night, *Rev.* 12. 1. The Sunne and the Moone make a diſtinction of time and truth. The Jewes and Pagans were till the comming of Chriſt in the night, and at the beſt, the light they had was but as the Moone, which is layd at the feete where the Sunne ſhineth; ſo that the witneſſes have the day or cleare light, and the court falls into the darkeneſſe againe, by worſhipping of Idols. Secondly, the witneſſes in ſack-cloath teſtifie mournefully againſt the pride, and the pompe of the Court. Thirdly, they Propheſie with power as did *Moſes* and *Aaron* againſt *Pharaoh*; *Eliah* and *Eliſha*, againſt *Ahab*, and *Jeſabel*; and as *Ioſhua* and *Zerubbabel*, they bring the people from *Babylon*, that is, from Romane ſuperſtition and Idolatrie. Fourthly, with patience they ſuffer great perſecution. Laſtly, with triumph they ſhall be advanced above all their enemies.

Thus we have determined the two firſt periods: firſt, the time of the meaſure of the Temple, Altar, and Worſhippers, for 4. Centurie: ſecondly, the period of Apoſtaſie for 42. moneths, or in reſpect of the witneſſes, for 1260. dayes, or yeares for ſo they ſignifie in Propheſie. The laſt period is ſignified in the laſt trumpet, *Rev.* 11. 15. Theſe be the generall heads, the particulars are proſecuted in the reſt of the Chapters to the end of the booke. I will now make bold for better direction to deſcribe both the Temple and the Court.

The Sacred Temple is that holy place where God is worſhipped by his people at one Altar, under one Biſhop according to his word.

The Sacrilegious Court is that defiled place of Gods Sanctuary, where he is ſerved after the manner of the Gentiles in their doctrines of *Demons*, 1 *Tim.* 4. 1. that is, the worſhip of Saints and Angels.

To expound theſe two definitions, we are to know from *Ezekiel*

Lib. 2. *Ezekiel* in the end of the Propheſie, that it propounds unto us the Temple of the Meſſiah and meaſures it with all the Courts and by this meaſure we are to expound this Myſtery. The proportion betweene the Court and the Temple is exactly this. The court containes the Temple three times and an halfe, and that by a meaſuring rod. Of all this S. *Iohn* makes a ſpirituall uſe, and by this rod we underſtand the Scriptures, the divine Meaſure of truth in all times: but here it holds but for a time in the Churches of the Gentiles, for they fall from divine meaſure in the Temple, Altar and Worſhippers to their Idolatrous moneths. In the Temple thus. The Apoſtles that planted Churches in Cities, left them to one Biſhop, and the rule is according to Gods Word, that there be one Angell to watch over the Citie and Countrey belonging to it, as the 7. Churches of *Aſia* are proportioned out unto us, for they are given as the models of all Churches, and each Angell anſweres for the whole Citie, as one Temple committed to him, and therefore the Pope that will be over all Cities, and *Diotrephes*, that will be under none, that is, he that rejects equalls, and he that receives no ſuperiours, are equally proud of an unjuſt preëminence.

In the Altar the diſtinction is more plaine: the Apoſtles at the firſt left but one in a Citie under one Biſhop, and this Altar was onely of prayer and breaking of bread, a golden Altar in the Alluſion, where Chriſt alone ſtandeth, *Rev.* 8. 3. To receive the Churches prayers, no Saints nor Angels, and therefore Divine meaſure is then broken, when other Altars are placed in Churches, and prayers offered at them to Saints and Angels, which is the reaſon of the rejection of Chriſtians in that part of their worſhip, and becauſe many are deceived with it, euen the greateſt number, they are compared to the great and outward Court, caſt out for many Altars, and multiplyed Idolls, *Act.* 17. 23. *As I paſſed by I beheld your venerable Images*, placed in your Temples, with you Altars ſtanding before them, for that was the cuſtome, though the Apoſtles ſingle out one among many to make for his purpoſe againſt all the reſt, and by the which he would draw them to the ſervice of one God from all their other vanities.

If Chriſt had beene placed amongſt theſe with his Altar, and they

they had dealt with their *Athenian Temple*, as *Boniface* the fourth did with the *Pantheon*, they had made a Christian Court of it, and turned Paganisme into Christianitie, as the Pope did Christianitie into Paganisme: and its worth the noting, that as *Phocas* makes the Pope Antichrist: so Antichrist begs of the Emperour the Temple of all the Pagan Gods; and as *Platina in vita Bon.* 4. purgeth it from Heathen Abominations, and Dedicates it to the *Virgin Mary*, and the Saints, appoints for them a festivall day, and for the greater honour that the Bishop say Masse. Truely this is to put downe *Hesiods* Gods, and bring in S. *Pauls Daemons*, 1 *Tim.* 4. 1. in plaine English, not so much to put them downe as to continue them. LIB. 2.

S. *Chrysost. Hom.* 36. *in* 1 *Cor. Hom.* 4. *de incomprehensibili Dei Natura, Hom.* 15. *in Epist. ad Hebraos. Hom.* 24. *in Acta Apost.* Urgeth one argument from Angels, of awfull and reverent behaviour in Gods House, and he describes it thus, *Lib.* 6. *De sacerdotio. Then the Angels stand by the Priest, and the whole Quire resounds with Celestiall Powers, and the place about the Altar is filled with them, in honour of him who is layd thereon.* Two things I observe from the Relation that the Altar and the Angels are of great use in describing the Temple. The one sheweth Divine presence, *Iud. v.* 14. The Lord commeth attended with *holy Myriads*, *Deut.* 33. 2. *Psal.* 68. 17. 18. *Agrippa* diffwading the Jewes from Rebellion in the view of the Temple hath these words, *I call to witnesse your Sacred Temple, and the holy Angels of God, &c. de Bello, Jud. l.* 2. *c.* 19. *Seder Tephilloth*, or the Jewish Liturgie prayeth thus, *O Lord our God, the Angells that Supernall company, gather together with thy people, &c. Rev.* 14. 18. and 16. 7. *Out of the Altar*, that is, the Temple where the Angels reside, not as *Daemons* in Images, but Gods attendants in divine Services, and if we would keepe them company it must be at one Altar, if we come to many, *Migremus hinc*, let us be gone, the Temple is shut up and the Court opened for a worse company. God blesse our King and Kingdome, Prelates and people, that we may, *Psal.* 138. 1. Ενωπιον Αγγελων, before the Angels and the Altar praise our Saviour, for there hee standeth, *Rev.* 8. 3. if we stand to him alone, and keepe out the Court of the Gentiles.

Lib. 2. S. *Ambros. in.* c. 1. *Luc. Non dubites Angelum assistere, quando Christus assistit, Christus immolatur. Rev.* 8. 1. Silence in heaven that is, in the Church, and the reason is the Sacrifice of incense at the Golden Altar, 2 *Chron.* 29. 25. 26. 27. 28. When they sacrificed at the Brasen Altar the custome of the Jewes was with voyces and instruments to praise God: but when the incense was offered deepe silence was in the house of God, and every one at his private prayers, *Luke* 1. 10. *Favete linguis, &c.* The Angels attend Christ, and are silent at his Sacrifice, who is sayd to stand by the Altar in the Church, receive the Saints prayers, and offer them for them to God. This done the Angels prepare to sound.

Tertul. de Orat. c. 12. speaking against irreverence hath these words, *siquidem irrevens est assidere sub conspectu, cuntraque aspectum ejus, quum cum maximè reverearis ac venereris: quanto magis sub conspectu Dei vivi, Angelo ad hoc orationis adstante, factum illud irreligiosissimum est; nisi exprobramus Deo, quod oratio non fatigaverit?* Marke, in the presence of the living God, but that is not all, *the Angell of prayer standing by.* By Angell we may understand Angels, *Eccles.* 5. 6. *Say not before the Angell*, that is, the Angels, which are sayd to be Angels of prayer, because they pray and attend him that prayes for us. Now Christ cannot corporally be present at an Altar upon earth, for the heavens retaine his body, till the restitution of all things, but he is present as the living God, and the attendance of Angels is the thing that makes the place glorious, and calls for our respect and reverence that way, and this is the reason that makes the Ancient fathers speake so much of reverence towards the Altar, because of Angelicall presence.

S. *Chrysost.* upon the *Corinthians* tells us the Church is no *Taufrina*, or *Officina* no *Barber*, *Druggist*, or *Artificers* shop, *Worke house*, *Ware-house*, *Market-place*, *&c.* but the *Palace of God, heaven it selfe, the place of Angels and Arch-Angels.* Our ancients had a greater respect, than we have to Gods house and Altars: know we may the Temple by the Altar, and the Altar by the right rule, that is, Gods Word that measures all, and points at one Altar, opposite to Papists.

I will gainesay no man that makes it Christ, yet to speake my ignorance,

ignorance, I live ſtill in it, and know not the place of Scripture where Chriſt is called an Altar, as he is a Rocke, or his body a Temple for his divinitie, to dwell in, but why the Altar, I have no argument except the that his body was layd upon the Altar of his Deitie, which I finde not ſo plaine as that his eternall Spirit offered it upon the croſſe: but we ſhall not much diſſent from any. The Altar is for Chriſt, or to Chriſt alone, and if we credit either Temple or Altar to any other, we tume our ſelves from Chriſt into the Court of the Gentiles. S. *Cypr. Ep.* 1. *docuiſti concordiam ſimul junctam vinci omnino non poſſe, quicquid ſimul petitur a cunctis, Deum pacis pacificis exhibere.* As long as we keepe our ſelves in the Temple, meete at one Altar in prayer we are free from Popery: but if we goe to the Altars of Saints and Angels, we are caſt out of the Temple, and though we fall not quite from Chriſtianitie, yet we Gentilize and thats the thing God abhorres, and I verily beleeve S. *John* meant one Altar ſhould confront the Court as the maine matter of difference. Is. 1. 2.

You will thinke my obſervation ſtrange that I ſhall repeate afterwards, and it is this for a taſte. We ſee as contraries they are layd together, and it may be, as the meaſure of truth lies in the Temple, ſo of the time on the Moneths of the Court. To know the Church, learne it by the Altar, and where that is one to Jeſus Chriſt alone, there is a true Church, and the worſhippers ſound Chriſtians: but where many Altars are erected or any to Saints and Angels, there is a corrupt Court, and the Chriſtians are Gentiles, not directly Pagans, but the imitatours of them in that part of their worſhip. Now for time, the Temple takes it out of the Court thus. The moneths of the Court are 42. therefore the Temple before them held out 42. moneths, that is 360. yeares. Now the time before the Churches of the Gentiles is 38. which added to the former makes neere 400. yeares, and ſo long the Temple kept from Apoſtaſie, and all writers teſtifie that for 400. yeares one Altar ſtood in the Church, but ſince others are come in, made to Saints and Angels, the Court of the Gentiles is fully diſcovered.

Lib. 2.

Chap. III.

Testimonies of the Corruption of the times, and Papists are not ashamed to professe veneration of Pagan Idolls. Their tyrannie and corrupt teaching, wicked and wretched living, proclaime to all the world, how farre they are from divine measure, and how rightly placed in the Court of the Temple, cast off for corruption by him that cannot endure it, in them that should draw neere unto him, as Christians pure from Idolatry.

Revel. 1. 1. The Revelation of Jesus Christ, which God gave unto him, to shew unto his Servants things which must shortly come to passe: and he sent and signified it by his Angell unto his Servant Iohn.

He that gives gifts to men, receives them from God, and this is the greatest of the Revelation, which as he receives it from his Father, so he gives it to his Servants, and he that knew not the day of judgement upon earth, receives it in heaven: for in this booke it is revealed in the history of the Trumpets, or the opening of the seventh Seale, *Revel.* 11. 18. The Angels have received it from *Iesus*, and S. *Iohn* from one of them, and the records are left with us, by which it may be knowne, and if we know it not, it is our ignorance of this booke, for as many as know it, know this; and if the Angell knew it not, he was ignorant of that which he revealed, and so was *Iohn* of what hee writ, which I dare not say, or bee peremptory in the contrary.

Sect. II.

Revel. 22. 16. As our Saviour began this Booke, so he concludes, *I Iesus have sent my Angel, to testifie unto you these things in the Churches.* It was before of things to come, and now *in the Churches.* Certainely he meant they should be a Modell unto us to guide us in the truth. *Phil.* 4. 3. *Clement* is mentioned, and that he writ an *Epistle to the Corinthians*, is testified by all our Ancients, and in this our Age is come to light, and helpes us

to

to know what the Apoſtles have done for us, when they ſhould be in their graver, and it toucheth upon that, which our age would take away, the very name of the Epiſcopacie: and as if he Prophecied of us, he reproves his owne age that people negligent in their owne Salvation, would be ſeeking after the order of others, and what they were I can tell you ſufficiently, but neither you nor I am one whit nearer our owne Salvation, and if the times had not required ſuch paines, I would with patience have paſſed it over. LIB. 2.

SECT. III.

Cuſtomes hard to Controwle.

IT was the judgement of S. *Auſtin, that in places infected with hereſie, all men ſhould write that had any faculty therein, though it were but the ſame things in other words; that all ſorts of people, among many bookes, might light upon ſome, and the enemie in all places might finde one or other to encounter him.* They are the words of *Tertullian, præſcript,* that *it is the weakenes of ſome that giveth them the victorie, being able to doe nothing when they encounter an able faith.* Certainly, diſcontent at the dignities of others, and ignorance in our ſelves diſpoſe us, as *Cyprian* ſaith, *To live like Gentiles, and die as Heretickes.* S. *Auſtine* comming to *Ceſarea,* where the people had *an ancient cuſtome once a yeare, for certaine dayes together, to divide themſelves into parts, and throw ſtones one at another, whereby many were ſlaine, de doctrin. Chriſt. l. 4 c. 24.* To diſſwade the people from this he found it a very hard matter, as wee ſhall doe to breake any ignorant man of his cuſtome. The ſame Father, *Ep. 48. Ad Vincent.* ſayes thus of a Sect in his dayes; *How many being moved with the truth, would even preſently have beene good Catholickes, and yet deferred it daily, fearing the offence of their friends? How many did, not the truth, but the heavie hand of obdurate cuſtome, hold together, who thought the Church to be with Donatus, becauſe their ſecuritie made them ſloathfull and lazie in ſearching the truth? How many were hindred by the rumors and ſlanders that went of us? How many ſtucke to* Donatus, *becauſe there they were borne, and no man conſtrained them to depart thence, and goe to the Catholicke Church?*

L 12. 2. I have beene noted to change ſides, that never loved any. God is my witneſſe to this day I have changed no opinion of the faith and order of our Church. If I have mended my judgement with age, it was my duty ſo to doe. *Irenæus l.2. c.45. It is better and more profitable to be ſimple and of ſmall knowledge, and by love to approach neere unto God, then to thinke themſelves to know much, and to be of high experience, and in the meane while to be found blaſphemers againſt God, as ſome are, that brag moſt of their invincible, I will not ſay, infallible judgement. Are we enemies to peace? No. We rather will pull it to us with violence,* ſaith *Cyril. Epiſt. ad Cleric. Conſtantinopol. in conc. Eph. p. 7. So that the true faith withall may be confeſſed: We will not change μίαν συλλαβὴν, one ſyllable, nay, letter of the faith, wherewith our Saviour hath put us in truſt, Baſil. apud Theodor. l.4. c.19.* If a poore mans confeſſion may availe ought with any, I make it to all, that when our learned Biſhops predeceſſour offered new things unto us, they were old to me, and if I had not learned ſomething of them out of Gods booke, I ſhould have liked well to have changed old England for new, and this booke I now preſent unto the whole Church may witneſſe who is miſtaken.

Sect. IIII.

The deteſtation of Popery.

POpery is as deteſtible to me as ever it was, nay worſe, for the deeper I dive into it, the more I diſlike it. *Greg. Turon. Hiſt. Franc. l.5. It is beſt of all, ſi & illa colantur, neque eſſe noxium ſi inter Gentilium aras & Dei Eccleſiam quis tranſiens, utraque veneretur.* Good God! how much is thy Word to be praiſed? *Revel. 11. 2. But the Court which is without the Temple, caſt it out, and meaſure it not: for it is given to the Gentiles, and the holy Citie ſhall they tread under foote 42. moneths.* By Temple as before I underſtand the true Church, by Altar that one Altar in *Ignatius*, which the Citie and Country flocked unto under one Biſhop, and by Worſhippers primitive Chriſtians, that obſerve ſuch Divine meaſure, as did diſtinguiſh them from Idolaters, which ſhould in time follow the Gentiles. By Court I underſtand Chri-

Christians, and the great number of them that should depart from faith, 1 *Tim.* 4. 1. *To the Doctrines* of the Gentiles, concerning *Daemons*, or the dead, and therefore retaining still the Christian name, they continue the Court of God, but with an ill commendation, and a worse accommodation, that they are the Gentiles in their moneths, wherein the *holy Citie* by the *great Citie*, that is, *Ierusalem* by *Rome* is kept from restitution, which shall be after these moneths, *Rom.* 11. 25. *I would not brethren have you ignorant of this Mystery, that blindnesse in part is come upon Israel, untill the fulnesse of the Gentiles be come in, and then shall Israel be saved, &c.* The Apostasie of the Gentiles is universall, and carries with it the whole Court, how and in what manner I shall shew in this worke, as God shall inable me. L. 1 B. 2.

SECT. V.

The decay of Religion.

ALmost 500. yeares agoe a Bishop of *Lincolne* gave a Frier this definition of this Court: *Est cadaver mortuum de sepulchro egressum, pannis funebribus involutum, a Diabolo inter homines agitatum. Wicklisse in Trialog. p.* 143. Truely, our Lord Jesus buried Paganisme in a grave, but the Devill, lest he and it should be forgotten, hath raised it out of this grave, and it goes about; Woe is us, in our Christian Court, the corruption of the integritie of our faith. *Tertullian, As the Gentiles with their hands, so Hereticks, with their words, are the makers of Idols: for every lye that they speake of God, is a kinde of Idolatry,* and if I may adde what this Father saw not, this Court as farre as it comes not within divine measure, is plainely in that of the Prophet, *Hab.* 2. 18. *A teacher of lies.*

Isidorus Pelusiota, l. 3. *Ep.* 408. sayes, *In the dayes of the Apostles, and afterwards, when the Church flourished, and laboured as yet of no disease, the divine graces of God went as it were in a Ring, round about it, and the holy Ghost administring all things, and the Bishops thereof inciting and turning it towards heaven; afterwards it grew diseased, and was troubled with Faction and then all those things flew away. Thus the Church is like a woman fallen from her Ancient happi-*

L 12. 2. *happinesse, and retayning onely some signes thereof. Shee hath the sheathes and caskets where her ornaments lay, but the goods themselves she is spoiled of: not through his carelesnesse or negligence that first enriched her, but through their naughtinesse that governed not things as they should have done.* This testimony agrees with the Scripture, and the prophecie of the Churches, and that both in the *particular Churches, fates of the Romane Empire, and those fates of the Church last expressed.*

Sect. VI.

Seven Churches.

IN the seven Churches of Asia is concluded the history of the whole Church in all Ages. *Ephesus* is taxed for deficiencie of love and not of truth. *Smyrna* is highly commended for povertie and riches: povertie in persecution, riches in faith, and that against the *Arians* that denyed that which is affirmed in the first words of this Epistle concerning the Deitie and Eternitie of Jesus Christ: yet here *Satan begins his Synagogue*, and continues it to the Church of *Philadelphia*, where wee may observe the corruption of the Church by *Balaam*, and *Jezabell*, a false prophet, and propheteſſe in the evill rule of the same.

In the seven Seales or outside of the booke, *Rev.* 5. 1. begins a new prophecie, but still to explaine things in the Churches, *Rev.* 22. 16. In the fifth seale we heare of an *Altar* and its the Embleme of Martyrdome, and sheweth how the Saints withstood the Pagan Emperours, and in the sixt Seale is the downefall of them, then in the seventh Seale the *Trumpets* begin to blow, and speciall care is had to seale the *Tribes*, that is, the true Church, and *Dan* and *Ephraim* are left out, which sheweth the use of the Seale to be for separation. We know baptisme is the renunciation of all false gods for Jesus Christ, and to joyne with him Saints and Angels is as the *two Calves in Dan and Bethell* with the true *Iehova*, and separates the Tribes from the Tribes, or the Court from the Temple.

In the little and open booke, are the fates of the Church, and the woman, *Rev.* 12. being in heaven clothed with the Sunne, flies into

into the wildernesse, and is made or found with an Harlot, Rev. 17.3. so that our Doctour hath told us well, that the Church hath changed her robes, or keepes the Casket of her best apparell, and makes but a shew of her first and most ancient beautie. Neither is this all in the stage of fooleries, but tragedies of unpriestly practises are added, and superstition planted in the hearts of subjects, which hath forced them to disloyaltie to their Princes. L. 1 B. 2.

SECT. VII.

Popish Tyrannie.

POssevine. Biblioth. select. p. 17. *No Christian Monarch hath his Crowne wholly from heaven, unlesse it receive firmenesse and strength also from Christs Vicar, the Pope.* Roderic. sanctius Episcop. Lamorensis: Carerius de potest. Rom. Pont. p. 121. *It is to be holden, according to the Naturall, Morall, and Divine Law, with the right faith, that the Lordship of the* Roman *Bishop is the true and onely immediate Lordship of all the world, not as concerning spirituall things onely, but also as concerning temporall things: and that the imperiall Lordship of Kings dependeth upon it, and oweth service and attendance to it, as a meanes, minister, and instrument, and that by him it receiveth institution and ordination, and at the commandement of the Papall Lordship it may be removed, revoked, corrected, punished. In the government of the world the secular Lordship is not necessary either of pure or meere, or expedient necessitie; but when the Church cannot.* Resolving this Article therefore, wee say, *that in all the world there is but one Lordship, and therefore there must be but one universall and supreme Prince and Monarch; who is Christs Vicar, according to Dan. 7.14. he gave him dominion, and honour, and a Kingdome, and all people and languages shall serve him. In him therefore is the fountaine and originall of all Lordship, and from him the other powers flow.*

This large testimony is also in the Scripture, Rev. 13. 12. *hee exerciseth all the power of the first Beast before him, &c.* that is, the *Lambe*, v. 11. leades the *Leopard*, v. 2. By *Leopard* in allusion to the *Greeke Monarchie*, Dan. 7.6. I understand the *Roman Monarchie* divided, as the *Grecians* were under foure Hornes, as the

Luke 2. Gentiles now are under ten. By the Lambe I understand Christs Vicar, with his two Hornes, *Matth.* 16.18. 19. he binds and looseth as he list, and never could there be a truer History of this mystery than what we have related, and let the Beast of the earth take the reproach of it, and his abominable flatterers preach his shame in that sentence of his. *Aug. Ep. 166. ad Donatist. In the Scriptures we have learned Christ, in the Scriptures we have learned the Church.*

SECT. VIII.

The Pope censured.

SAint *Cyprian* whom the Kalendar containes takes up the Bishop of *Rome* roundly for his rule, when it was farre more moderate, and in a manifest truth, *Euseb. l. 7. cap. 5. Cypr. Epist. 70. 75. de unit. Bapt. c. 14. Menolog. Grac. in Octobr. 28. refert. Rom. Concil. Carth. apud Cypr. Euseb. l. 7. 5. Hier. de Script. Eccl. in Dionys.* I put all together to shew the honour of this father, with his parties against the Pope in two things, one of truth, wherein I hold with the Pope against rebaptization, and this father and the rest against the Popes excommunication and usurpation of an unlawfull power. Hee is thus justly reproved by S. *Cyprian*, *What can be more base or vaine then to hold contention with so many Bishops throughout the world? breaking peace with everyone through divers kinds of discord, sometime with the Easterne people, sometime with you of the South, not suffering the Bishops sent from them so much as to come to his speech, but forbidding the brethren to give them roome or lodging. Is this to hold the unitie of the Spirit in the band of peace, to cut himselfe from the unitie of love, and in all things to make himselfe strange unto his brethren, yea, and through the fire of contention to rebell against faith and Sacrament.*

The Popes definitive sentence is set at nought, and his pride above his power questioned, and contemned: yet Papists are not ashamed to alledge him for one Bishop of the Catholike Church, which are his words, but no more concerning the Pope, then the Bishop of any Citie, who to be one both Gods Word and all antiquitie avouch it.

SECT.

SECT. IX.

Presbyterian folly.

I Wonder what spirit hath possessed the men of our dayes, that would pull downe the Bishops of Cities, and set up Parishes for the first Churches, and so many pastours for Bishops, as any Citie with the adjacent countrey containes, wherein they commit two grosse absurdities. First, to make the plantation of a Church in a Citie to be a Parish, and the Pastour of it to be the onely Bishop that the Scripture speakes of, contrary to the word, and warrant of all our Ancients. *Ignatius* makes the Bishop and the Altar *cor-relatives*, and from the one concludes the unitie of the other, and *Justine Martyr* that knew better how to explaine him, then our ignorant Age that will not examine what was then, sayes thus, *the people of the Citie and Countrey flocked to the place of the Bishop to receive the Holy Sacrament*, who had neede of many Priests and Deacons to attend him in the administration thereof.

Act. 19. 10. *And this continued by the space of two yeares, so that all they which dwelt in Asia, &c.* The same course that was taken in teaching, the same was observed in celebrating the Sacrament, and that was to frequent the place of S. *Pauls* teaching, which is sayd to be the *Schoole of Tyrannus*, that is, of *Tyrannus no pedagogue*, but a Prince that had granted to the Citie of *Ephesus* a *Gymnasium* or place of exercise, which now seemes to be void of any use, and for any that can procure it, and as the, Apostle *Act.* 28. 30. had his hired house in *Rome* for all commers: so had he here at *Ephesus* a faire and spacious roome to receive all his hearers as they came to him, and as he taught them, so hee assisted by those hee made Ministers, administred the holy Sacrament, not as unto a Parish, but to all beleevers in the Citie and Countrey. So that at the first the Citie had but one Altar, as one Bishop, and the *seven Churches*, *Rev.* 1. 20. are first called Cities, *v.* 11. or so expounded to be. *Seven Churches in Asia* are thus explained, *Ephesus*, *Smyrna*, *Pergamus*, *&c.* In respect of Parishes, if there were any at this time, I doubt not, but in any one of them might be above seven Parishes, and for *Ephesus* so long

Lib. 2. under *Paul* and *Timothie*, and so many pastours ordained by them, and the Angel (whosoever he was at that time when S. *John writ* to him) to be but one Parish, he is to be pittied that will be of so perverse judgement.

We shall give our presbyterians full cups of a peaceable reconciliation, if they will but pledge us civilly in so good an health unto them, to cure them of their sicke mindes, 1 *Tim.* 6. 4. if they will not still doate about questions and strife of words. I know the distemper is growne great, and become a feaver, I feare a frensie, at the least full of *deliriums*, and the lesser depravation of reason, though some are so violent as to rave right out, I shall pittie them as a Physitian, and give them the best cooling and cordiall counsell I have.

Sect. X.

Schismatickes have but the name of peace.

Siod. Pelusiota, Ep. 408. *l.* 3. *The name of peace is indeede every where, but the thing it selfe no where*, and as S. *Aug. Ep.* 162. said of the *Donatists*, so may I say of some, *they sacrifice in Schisme and dissension, and greet the world with the name of peace, whom they drive from the peace of their salvation.* Alas poore soules, thinke you your jarres to be any joy to us, as ours are to our adversaries, that looke for good in our troubled waters, and will fish for their owne ends to make us worse, if they can catch us in their nets, as they have done some that by scandall have stumbled and fallen away from us. Our complaints are great and grievous, and how to stay them I know not. *Lucian. in Timon. Philosophers, With the noyse of their disputations, they so filled the eares of Iupiter, and made him deafe, that he could not heare their prayers.* Our God who is the light of hearing, as the Hebrew proverbe is, hath an eare to heare all our words, an eye to see all our deeds, and an hand to register the whole History of our lives, and power enough to call us to reckoning when he pleaseth.

It were good we would prevent the danger, and heare more mildly what we can say one to another for peace, without bitter banding, and like the *Caesareans* take pleasure in casting stones one at another. As *Lucian* speakes merily of the old Philoso-

phers

phers for their quarrells. *Rhenanus* ſpeakes ſeriouſly of the Schoolemen, that *they* (as he ſayes) a Gods name, *have ſucceeded them, Scotus, Aquinas, Egidius Romanus, and others, whoſe contentions are no leſſe then that which was among the Philoſophers: that herein they may ſeeme above all things, to reſemble the old Academicks, Stoicks, and Peripateticks, Schol. in Lud. Senec. de morte Claud. ſect. facilius inter Philoſoph. Aventin. Annal. Boio. l. 6. p. 497.* diverſe yeares have riſen up amongſt us great diſputers about our Ceremonies, and now they are fallen to a great and grand one, if we may ſo call it, for we put it among the orders of our Church, and directly make it no article of our faith, or as Papiſts doe the onely and alone thing upon which hangs all their ſalvation, I meane the Epiſcopacie, a divine ordinance, neceſſary to the conſtitution of a Church, though not a Chriſtian, for men may be the members of Chriſt, and converted by their brethren, before they have the full and complete orders of a Church, as to inſtance in *Rome*, *Rom.* 1. 7. 8. Saints by calling, and famous throughout the whole world for their faith. L. 12. 2.

Rome is called ὁλοκλήρως ἐπιστήμη, the mappe or briefe of all the world, for ſo it was for dominion at this time, and this of faith was their greateſt honour, and the Apoſtle admoniſheth them of it, *Rom.* 11. 25. in that word φρόνιμοι, that ſignifies wiſe men. Now this wiſedome being in themſelves, and not the myſtery there propounded, the Apoſtle taxeth it of ignorance, in three things. Firſt of the Jewes obſtinacie in not turning to God cauſed by our pride and inſolencie in the Churches, as if God ſo loved us as there could be no Church beſides us, when our Idolatrie exceedingly offends them, and makes them obſtinate in their wicked opinion of all Chriſtians, that they can bee no true ſervants to God that worſhip in and by Images. Secondly, the ignorance of their owne times, and eſpecially their latter times, 1 *Tim.* 4. 1. of apoſtacie from faith, which will bring them to the laſt and extreame of dayes, 2 *Pet.* 3. 3. ἐν ἐσχάταις ἡμέραις, to deride the promiſe, which is the third myſtery of the Jewes converſion. Their obſtinacie is a wonder, ſo are our times of mercy and ſinne, and the Papiſts are ſo proud of their preſent Church, that they can hardly beleeve there ſhall ever be a better.

Lib. 2.

Sect. XI.

Rome may not be reproved.

I Know the Church of *Rome* hath a law within her selfe, *D. 40. Nonnos. Gloss. sect. quis enim*, that it is *sacriledge to reason about the Popes doings, whose murders are excused like Sampsons, and theeves like the Hebrewes, and Adulteries like Iacobs.* And our adversaries thinke whatsoever their Popes be, yet such *Sacramentaris* Heretickes, as we are, be not worthy to reprove them, *Qualis qualis autem fuerit, Sleidanus Sacramentarius Haereticus, dignus non fuit qui illum reprehenderet, Tur. Comment. An.* 1547. *Sleidan* reported of *Paul* the third such matter, as *Guicciardin* did of *Alexander lib.* 16. *The goodnesse of the Pope is then commended, when it exceeds not the wickednesse of other men.* A rare thing to be a good Pope, and much joy when hee was dead. *Papir. Masse. in Vit. 3. Idem. in Marcell.* as the Monke that was Jester to *Paul* the third, who when hee asked his Monke, *which was the merriest holy day in Rome*, he answered, *that day when the Popedies, and a new one is chosen.* He that reports it, affirmes the Monke spake as truely as merrily, and he tells the Cardinalls, *O how vehemently doth the variety and change of Popes please you, and how odious is a long lived Pope to you?* It was a most bitter scoffe that a Pagan put upon a Pope, and that of no small credite, *Damasus* by name. *These are the words of Prontextatus* an Heathen in derision of him, *facite me Romanae urbis Episcopum, & ero protinus Christianus.*

The Papists passe not for our words; but they should regard Gods counsell, *Rom.* 11. 20. *Thou standest by faith. Be not high minded, but feare.* You know these words were spoken to you when you were at the best & before you had a Bishop, *Rom.* 16. 5. The Church *κατ' οἶκον* may raise a question what Church this was. Not a Familie nor a Parish, and yet a Congregation; for so I take the words to signifie, not a Church in their house of the Inhabitants but of the beleevers of divers houses, *secundum damum*, or at an house. How they assembled is not knowne. *Priscilla* and *Aquila* were Jewes, *Act.* 18. 2. and dwelt at *Rome* till *Claudius* banished them, and had their house a Christian meeting for the Citie, and this might

might be the beginning of a Church, that the Apostle professed L. 1. c. 2.
when he came to Rome, not in their house, for they were depar-
ted long before this, and therefore Christians are rightly formed
into a Church when S. Paul came thither, and appointed their
government, which was by Bishops, and such a Church wee
inquire after, and say they are conventicles that meet after this
in any house without warrant from their Bishop, to whom the
Apostles left the care of each Citie to the end of the world, as
we shall prove most plainely in our Treatise.

Be not offended with the calling for the corruption of it.
Papists have reproved their Pope most bitterely. *Nauncius* hath
these verses of Rome, the place of monsters, yea, like Nilus bree-
ding them, and nourishing very Crocodills and Vipers that
gnawed in peeces their mothers bellies to come forth to doe
mischiefe to others, *Thend. à Niem. de Schismat. l. 3. c. 43, 45.*

Per vim stulta parens quasi Vipera dum paris omnes,
Tu portentorum locus es conformis eorum.

Cum Nilo portenta paris, nutris Crocodilos,
Iam cum portentis rem experminie sentis,
Si quid in his possem, facerem sterilescere matrem.

Bern. Serm. 33. in Cant. & in Genesin Rhem. Many Devils are
chosen Bishops, and the Arch-Priest visites his charge to fill his
purse, &c. Marsilius Defens. part 2. c. 11. We draw Christ to wit-
nesse, &c. that our Bishops doe all things contrary to the Gospell they
teach others. Aventine Annal. l. 6. p. 481. Gamers, Whores, Adulte-
rers, ravishers of Virgins, &c. are set over Gods flocke. Platina in
Marcellin. complayneth thus, *what may we thinke will become of*
our Age when all men sinne so openly, as if they sought for commenda-
tion thereby. Albertus Magnus in Euang. Ioh. c. 10. The rulers of
the Church are rather oppressors then Pastours, spoilers then Lords,
peruerters then teachers, seducers then guides, messengers of Anti-
christ, &c. Staphylus Apol. part. 2. It is much to be lamented that the
life and reuerend behaviour of Priests answers not their high calling,
but is very scandalous to the world, &c. Iansenius Bishop of *Gant,*
Concord. p. 270. upon these words, *unsavory salt, saies.* Truely *the*
greater part of Bishops and Pastours have not one Corne of savory salt
in their life and doctrine. Fasciculus rerum expetend. p. 173. A. Paralip.
rerum annexa. Abb. Uspergi. p. 164. Confession is made by the

Popes.

L 12. 2. Popes Legate to the States of the Empire in an assembly of many abominations in the Church from the head to all the members. *We Prelates and our Clergie are declined out of the way, &c. The Duke of Urbins paniter Balt. Castil. l. de Aulico,* having made *Peter* and *Paul* looke very red, was reproved for it, but answered merrily, they were pale-faced alive, but now they blushed at their successours, &c. *Mus the Bishop of Bitonto* made two shrewd Sermons to this purpose, *Concio Evangel. de Domin. & fest. Tom. 1. Serm. 4. cinet. part. 3. p. 242. Orat. in Conc. Trid. in 3. domin. Advent. Concil. Tom. 3. vid. Ferum in 1 John 2.* Let not Papists complaine of us, nor Separatists be angry at our Pastours, wee maintaine not their faults, but blame them for despising their calling, and will joyne more close with them, that the annihilation of Bishops in their sense, is the ruine of all Churches that ever were planted by the Apostles, or ought to be in the world according to their Plantation.

Chap. IIII.

The Consent and concourse of the holy Apostles to one place to receive the holy Ghost, and how it is hallowed by Celestiall breath and brightnesse, farre excelling the darke cloud that filled the Tabernacle and Temple before the comming of Christ. The Prophesies that teach us best the Churches faith and Orders, and the historie of Romes rising by the ruine of others.

VNitie in the *Songs of Degrees* is commended unto us all in a Song by it selfe, *Psal.* 134. and we may be sure (by the title) it was of *Davids* making. There is one for *Salomon, Psal.* 127. The great watchman of Gods house, whose labour is in vaine except God build with him. Kings are happie men when they have good children, for by them they may speake with their enemies in the gate, or place of Justice. Then followes a *Psalme* of the peaceable possession of all our goods, *Psal.* 128. And in the next the cutting asunder of all the cords of the wicked, in the next a gratious pardon of all penitent sinners, in another their humble behaviour, in the next ardent

ardent prayer for the Priests, and the place of their service, and then comes in an *Ecce, Behold how good, and pleasant it is, for brethren to dwell together in unity. It is like the holy ointment* made of spices, *and the dew of Hermon, &c.* the ointment is pleasant in the fragrancie, and the dew fruitfull in the increase, and of it comes this happy conclusion. *The Lord commanded the blessing, even life for evermore.* L. 3 3. 3.

Unitie hath two branches; *inward concord*, and *outward concourse*. The first may be called *Unanimitie*, and the second *Uniformitie*, *Act.* 2. 1. *And when the dayes of Pentecost were fully come, they were all with one accord in one place*, *Act.* 1. 13. *They went up into an upper roome*, that is, saith *Cyrill. Cat.* 16. being Bishop of this Citie, *The Church of the Apostles*. In this place they were at their Prayers when the holy Ghost came upon them. In this place was the new Apostle made, & *James*, *Act.* 8. 1. appointed Bishop to be left in the dispersion for the government of this Citie, and in this place was the councill kept, *Act.* 15. and a faire Church built, called *Sion*, as we shall say anone by poose of our betters.

This I would observe what prepares us to receive the holy Ghost? I pray you marke my words, concord in our hearts, concourse to one place, to be under one Bishop, ordered by him in Gods service, whose will he is to follow, as we must doe his, if we meane uniformely to meet together in one place with one heart to praise God. Wee may apply the figure, and finde the sense and meaning of it in the conclusion.

The sound that comes with the holy Ghost, is an *Echo*, the rebound of a sound, and must teach all pastours to speake to their people no other words then they receive from God, and then there will goe with them a blessed wind of Gods Spirit, and will be powerfull in a sudden operation, and so violent as no vice shall resist it, and that which shall make it admirable, shall be in the originall and the event: for the winde in the ayre riseth out of the holes of the earth, but this comes from heaven, and that, which is yet more wonderfull, blowes not all over the world, nor the holy Citie, nor the whole house, but all that house which was Gods, as it did the *Temple*, 1 *King.* 8. 10. & had done the *Tabernacle*, *Exod.* 40. 34. only with this difference, that *Moses* was neither able to enter the Tabernacle nor the Priests to

Lib. 2. abide in the Temple, for the cloud and the glory of God that had filled those places, but the Apostles abide in this house, and this celestiall breath is not like a darke cloud of terrour; but a sweet refreshment in their agonie for the absence of Christ, and this was a type or figure for the cares of the Apostle. Another object of the sense of seeing is aptly and fitly accommodated unto them, and it is of tongues not speaking but appearing, to teach us before we speake to see what we may speake, and this tongue is cloven to shew God gives us speech for others, and would not have us use one language, as if Latine were for English men; but to speake in every mans language the wonderfull things of God. These tongues are as fire, for the light and zeale, and they sit upon the Apostles, that is, abide with them to the end of their ministery, that as their commission is to all nations; so may their communication be to the benefit of all that heare them.

The true sense and meaning of all this, *v. 4. and they were all filled with the holy Ghost, and began to speake as the Spirit gave them utterance.* I know this Age will make the construction ridiculous, that this house and roome was made holy by this impletion of it, as the Tabernacle and Temple were by the impletion of them with a cloud: but our Ancients give better evidence and make this place a consecrated place, and truly in such should be our uniformitie, and with this our unanimitie conjoyned, if we expect any holy Ghost to be amongst us. My hearts desire is that our dolefull times may be taught the truth, and as the case is, no better way to consult, then with the last Apostle, who saw most of the Churches order, and in three prophecies hath delivered us the best evidence.

That the seven Churches of *Asia* are a prophecie is thus proved, *Rev.* 1. 19. they are of *things that shall be hereafter*, *Rev.* 22. 16. the whole booke is *testified in these Churches*, for we have no other mentioned, and with them I will begin, *Rev.* 1 11. write to *Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea.* These seven Cities are seven Candlesticks, and the seven Candlesticks are seven Churches. The first proposition; *Seven Cities, and not seven parishes, are seven Churches.* To thinke that these Cities were eyther Parishes at the first, or at this

this time, is most absurd; for to instance in the first, when S. *Paul* planted it, *Act.* 19.7. he made *twelve* of S. *Iohn* Baptists Disciples Ministers, after this he continued two yeares in the Citie, *Act.* 19.10. and whether at this, or another time three yeares are mentioned, *Act.* 20.13. and when he departed he called a multitude of Pastours from *Ephesus* to *Miletus*, and gave them his last charge with prediction. First, of Wolves that were to enter into their company, that should not spare the flocke. Secondly, of them that were entred should rise factious teachers, and make congregations by themselves. Thirdly, he leaves *Timothy* amongst them, 1 *Tim.* 1.3. and that before this time, *Act.* 20. 1. Fourthly, he left him to ordaine moe Pastours, and there he continued above three yeares, and probably was dead before S. *Iohn* writ this Epistle, and now to be but one Parish, when we may justly conceive that there were more Pastours in and of the Citie, then one Parish could containe, and to make a Parish all of Priests is past my imagination, farre from the thoughts of Antiquitie, and a very ignorance of the Churches plantation and gubernation. L. 17. 2.

Sect. II.

A Christian Altar.

SEcondly, in one Citie we reade but of one Altar. *Ignatius Vnum altare omni Ecclesiæ*, he meanes it of Cities, that had but one Altar, for all beleevers in it and the countrey; for hee speakes of flocking unto it, as to one Bishop that had the charge of that Altar. I know some would expound *Ignatius* to meane by one Altar, *Jesus Christ*, and by *Omnis Ecclesia* the Catholike Church; and then what to make of one Bishop I know not, except we will turne Papists. The plaine meaning is this, by an Altar he understands the holy Table and to call Christ an Altar is a presumption, for I cannot so finde him called in all the Bible, *Heb.* 13.10. is the likeliest place: but the Logicke of the place confutes it, for the *tenth* and *eleventh verses* containe the proposition or the illustration thus: *We Hebrewes have an Altar or sacrifice, that the blood of it does once a yeare sanctifie the whole Tabernacle, even both the Altars and all*, are to teach more than all sacrifices besides can doe, the bodies of those sacrifices and so farre

Lect. 1. from being any portion to the Levits, that all is carried and consumed without the campe: so Jesus, v. 12. suffers without the gate, and from *Gabbatha* where he shed some of his blood, is carried to *Golgotha* and there crucified; *therefore* v. 13. *Let us goe forth to him, &c.*

The Altar is no argument, if it be the thing argued, for by it Christ is taught, and our duty in it: but to shew our straining, let me urge them with an invincible absurditie, *Rev.* 8. 3. *The Angel stood by the Altar.* The Angel is Christ, what then is the Altar? Remember your position, that the New Testament speakes of no other Altar among Christians, but Jesus Christ. Why then, your reading must be, that Jesus Christ stood by Jesus Christ: will you suffer me to expound, then by Altar I understand that which is there explained, to be the Golden Altar; for the Altar of brasse is not once mentioned in all that booke, because we have no materiall Sacrifices for sinne to offer unto God: but we have the Sacrifices of our prayers to offer, and so in allusion to the *Golden Altar* we are to conceive of our Altar.

Act. 2. 42. Prayers and breaking of bread goe together, now the bread was broken at the holy Table, and there did the Primitive Church powre forth their prayers.

Sect. II.

The Bishop.

Thirdly, as the Citie was the Church, and had but one Altar: so he that told us those churches tells us of one Bishop for our Citie and Altar, and so it alwayes was, as for instance. *Ephesus* had the Apostle to governe it many yeares, then *Timothy*, and *Scripture* tells us but one Angell whom he writes his Epistle unto it, and so our Ancients have found us no more, and they that have done it, are accused of Fashion, from the which I would earnestly labour to deliver us.

That the Churches of *Asia* are a Prophesie the texts have sufficiently proved it, and that there be three we can by the same evidence evince it, *Revel.* 1. 20. *I heard behinde me the first*

summons

ſummons, and the *decorum* is kept, and the Churches that were represented unto him, to be types of them that were to come, *Revel.* 4. 1. The firſt voyce that ſummond him gives him a ſecond call, to come up from the earth to an higher contemplation in *ſeven ſeales*, *Revel.* 10. 8. The voyce againe ſayes he muſt propheſie, *v.* 11. In the firſt Propheſie are the things of the ſecond and third, but in a diverſe manner. In the firſt the things that are and have beene, are made to ſerve for the things that are to come; and we may learne this leſſon that Papiſts and Proteſtants are layd together, and that one Church is the type and figure of them both, where the *Synagogue* of Sathan begins, *Revel.* 2. 9. There we muſt take notice of *lying* Chriſtians, called *Iewes* for their falſe preſumption that they, and they alone are the true Church, and all others heretickes, &c. And this begins in *Smyrna* and ends in *Philadelphia*. LIB. 2.

The Angels that governe theſe Churches are praiſed and diſpraiſed in this manner. The Angell of *Epheſus* is praiſed for the truth, and diſpraiſed for loſſe of his firſt love, and theſe we call the primitive times. The Angell of *Smyrna* is prayſed in all things, and as in *Epheſus* falſe Apoſtles were detected: ſo here *Sathans Synagogue* did diſcover it ſelfe, that is, the *Arians* oppreſſed the *Orthodoxe*, and Sathan that ruled before in Pagan Temples, and is now caſt out of them, creepes into Chriſtian Churches, and for 10. yeares in the reigne of *Valens* the Emperour, empties exceedingly the Chriſtian Congregations: but egregious Paſtors ſtand cloſe to Chriſt and conquer this errour. The Angel of *Pergamus* is blamed for *Balaam* and yet holds the name of Chriſt, yea and his faith for the truth of it againſt the *Arians*: but another errour gets up which is Chriſtian Idolatry, and in the *Synagogue of Sathan* appeares a *Throne*, and a ſtrange dominion is raiſed in the Church, and Biſhops are not content with their ſeates, but ſeeke a Throne of power to put under them even the Princes of this world.

L 12.2.

Sect. 1111.

The Pope and Antipat.

IN this Church is *Antipas* the Martyr, a name not well known: but may in the Propheſie point at *Balaams* adverſarie and verifie *Bellarmines Antipopes*, for ſo it pleaſeth him to call us, who are witneſſes againſt Popes of their pride and peſtilent doctrine.

The Angell of *Thyatira* is accuſed of the woman *Iezabell*, or the great whore in the wilderneſſe, *Rev.* 17. 3. I conceived theſe particular Churches to be types of the Univerſall, and here a good argument may be aſſumed to conclude it thus, *Revel.* 12 6. 14. The woman is there placed of God in mercie from the malice of the Dragon. In this wilderneſſe ſhe either becomes an Harlot, or is coupled with one, and this wicked woman is interpreted to be the great Pitie, *Rev.* 17. 18. Which to be *Rome* is without contradiction. Now for Pagan *Rome* there can be no plea, becauſe it ſpeakes of the wilderneſſe which followes the time of the Dragons dejection, and pats with the time deſigned for the wilderneſſe. *Rome* then is this *Iezabell*, and is become next to *Balaam*, or the falſe Propher, the Propheteſſe that muſt teach all Churches. Her bed of ſickeneſſe is her ſorrow for her childrens death, and her warres in the Eaſt have beene miſerable, and her Pities taken from her, and given to the Turkes. She is yet like to be caſt into greater afflictions, becauſe ſhe repents not of her idolatry.

The Angell of *Sardis* is b ſhed above all the reſt for ignorance and a dead time of learning. A Chriſtian name is given to the Angell, but no life is in him. By life I underſtand light, becauſe this is that Age which all have branded for ignorance and Barbariſme, calling it *ſeculum obſcurum*, or the blinde time of Religion, being the miſerable effect of the diſtreſſed Romane Monarchie in the ruine of the *Ceſars*, and raiſing of the ten Kings in their roomes, ſo that by the cruelty of wars made by the *Gothes*, *Huns*, *Vandals*, *Turkes* and *Saracens*, learning was quite forſaken, ignorance a vanced, and mens manners as ſavage, as if

Chriſt

Christ had never beene learned of them. *Sardis* had a name to LIVE, but
live but was dead.

SECT. V.

Three Kings subdued the Pope.

THe Pope had no great freedome to doe mischiefe till three Kings after the Romane *Cæsars* were subdued in *Italy*, *Dan.* 7.8. A little horne springing up among the ten, and three of them are cast downe before him, that is, in *Italy* the place where he was to rule.

Constantine the great leaving *Rome* makes *Genebrard* thus reason for the Pope, *Constantinus cessit Româ. Cessit, cui? non Senatui, non Populo. Pontifici igitur.* He left the Citie neither to the Senate nor the people, *Ergo* to the Pope. An invincible Syllogisme for fooles, that will beleeve any thing. The Emperour left *Rome* neither to the Senate, people, nor Pope, but to a Lord Deputy, *de officio præfecti urb. Dig. & cod. lib.* 1. *Corn. Tacit. Annal. lib.* 6. *Ammian. Marcellin. lib.* 14. *Notitia provinciar. Imperii, Rom.* These Deputies in after times by the Popes excommunication of their Master, are miserably handled. *Gregory the Second* excommunicates *Leo the third* (who defaced Images, and punished them that withstood it) and further forbids the *Italians* to pay him tribute, or obey him. The *Italians* rebell, kill two of his Lieutenants, put out the eyes of the third. By reason of this Rebellion the *King of Lombards*, conquers part of the Country, *Sigon. de reg. Ital. l.* 3. *Rome* falls to the Pope, who till this time had beene onely Bishop of it, but now in the yeare of Christ 727. becomes a Prince by treason.

The Emperour sends another Deputy into *Italy* to stay those attempts, who enters into League with the King of the *Lombards*, and by their Armies they besiege *Rome*. The Pope to prevent the danger goes out in solemne procession, and with the sweete words of *Peter and Paul, Princes of the Apostles* gaines upon the Kings devotion, and affection thus, *Peter and Paul with their precious blood have consecrated the Church of Rome*

and

Lib. 2. *and will the Godly, Vertuous Catholicke King of Lombards hurt the Citie of that Church, and draw on him the vengeance of Peter and Paul?* Furthermore he requested the King to make him and the Deputy friends, and so peace without blood was purchased. But the Pope enters league with a Duke, one of the Kings Subjects, and he rebells, but the King by Armes recovers his Dukedome from him, and pursues him to *Rome*, where Pope *Gregory the third* receives him, and hopes by supplication to delude the King, as his predecessor had done: but no intreatie will prevaile, and the Pope not willing to part with the Rebell, and hopelesse of ayde in *Italy*, sends to *Charles Martell*, high Steward to the King of *France* to defend him against the King, which is done and the siege raised.

Charles dyes, and *Pipine* succeeds his Father in his Office, *Chilpericke* being then King, but did not the part of a King, leaving the charge to his Steward, who affected his Masters place, yet Pope *Zacharie* must be acquainted with it, and his advise required, ready enough to give it for his owne advantage, and it was this, *that he that did execute the duty of a King, ought rather to be King, than he that executed it not.* The *French* men obey the counsell, choose *Pipine* to be their King, and the Pope releaseth them of their oathes to *Chilperick*. Two yeares after this the King of *Lombardie* wins *Ravenna*, which was then the seate of the Empire of *Italy*, and *Rome* being in subjection to *Ravenna* hee moves warre against *Stephen*, the successour of *Zacharie*. Pope *Stephen* steales into *France* and remembers *Pipine* of his predecessors good deed to make him King, prayes him to undertake the quarrell for S. *Peter*. The King calls a Counsell of his Nobility, and in this Counsell the most impudent Pope exhorts them to warre, that they may recover *Ravenna*, and all the Emperours Land from the *Lombards*, saying further, *That they ought not to restore them to the first owner, because he had forsaken the defence of Italy, and was become an enemie to the Church, and to draw on the King of France*, he urged him with *the duty of a thankefull man*, and the provision he should make to save his owne *soule*, and all to this end that he might bestow *Ravenna* with the whole dominion upon S. *Peter*. The Pope having done his Sermon, the King protests, *if he conquered, he would*

would, for the forgiveneſſe of his ſinnes give all unto S. *Peter and his ſucceſſours.* His vow made, he enters *Italy*, and receives an Embaſſage from the Emperour with preſents to doe him right. He returnes this Anſwere, *That being moved by no humane reſpects, but with deſire to merit Gods favour, he did it for the Church of* Rome, *being aſſured it was for his Salvation.* L. 1 B. 2.

Charles the great his Sonne, confirmed and augmented the gift gained from the *Lombards*. Thus were two Kings ejected out of *Italy*, and now the King of *France* is made the Emperour of the *Romans*, the Royalty remaines to him, but the moſt of the revenue to the Pope, and in time he ſhakes off this yoke too, and rids himſelfe of all theſe three Kings one after another, which ſhewes who is that little horne in *Daniel*, and how three Kings fall before it, *Revel.* 13.11. This little horne does it by his two hornes, which rule the ten, for ſo is the ſtory in the Revelation, and the two Prophets layd together leave us without doubt of the Myſtery. Both ſpeake of a Beaſt with ten hornes, the one ſpeakes of a little horne not like *Antiochus*, that ſprung out of one of the 4. in the *Grecian* Monarchie: but this by way of moſt evident diſtinction is ſet in oppoſition to ten hornes, ſteales up among them, and to make Rome for himſelfe in *Italie*, by treaſon caſts downe three. That Hiſtory hath plainely reckoned unto us, and S. *Iohn* ſhewes the power by which it is done, and that is the Lambes power, which the Biſhop of *Rome* hath, for to binde and looſe is Epiſcopall, but not to be uſed againſt Kings without treaſon, and he that uſeth it, abuſeth it, as two hurtfull hornes to raiſe Rebellion in all Kingdomes.

After the Pope had obtained this power, he did more and more extinguiſh the light of the truth, and learning, and good life, decreaſed abundantly. 900. *Faſcic. Temp. pag.* 68. *Alas! alas! Lord God, how is gold obſcured, and the colour changed! what offences doe we reade, to have happened about theſe times, even in the holy Apoſtolicke Sea, which hitherto with ſuch zeale hath beene preached! what contentions, emulations, ſects, envies, ambitions, intruſions, perſecutions! O the worſt time that ever was, wherein the holy failed, and truthes are diminiſhed from the ſonnes of men! Bar. An.* 912. 11. 8. *what was then the face of the holy Romane Church? how filthy was it*

L. 12. 2. *when Potent and withall base whores bare all the sway at Rome? at whose lusts Offices were changed, Bishops were bestowed, and that which is horrible to heare, and not to be uttered, their lovers were thrust into S. Peters Chaire, Ann. 991. 2. O, Rome to be lamented* (saith *Arnulphus* in a Synode at *Rhemes*) *Thou which to our Ancestors yeeldedst shining light of Fathers, in our time sendst Monstrous darkenesse, which in the Ages to come shall be infamous. What, O ye reverend Fathers, what* (I say) *thinke ye him to be, which sitteth thus in a lofty Throne in purple robes and glittering gold? Certainely if he be voyd of Charitie, I feed and puffed up onely with vaine knowledge, he is Antichrist, sitting in the Temple of God, and sheweth himselfe as if he were God: but if he want both Charitie and true knowledge, then he is an Idoll, and to seeke to him for answere, is to enquire of the Marble stones.* Thus certainely extreame ignorance and outragious evills leade the Catholicke Church into this *Sardinian* state.

Sect. VI.

The Angell of Philadelphia.

THis Angell gives faire characters of our times of Reformation, *Isa.* 59. 19. *So shall they feare the Name of the Lord from the West. v.* 20, *and the Redeemer shall come*, Rom. 11. 25. A Mystery there is in calling in the Jewes before the fulnesse of our times end. Some better light shall come from us to make way for them. Observe in this sixth type the times aright in their Methode. *A doore is set open*, that is, much light and learning shall follow the times of *Sardis*, and the *Synagogue of Sathan*, and *lying Jewes*, that is, those that bragge of the Church, shall wrastle against this light, seeke to close up againe the open doore, but shall not be able, but end in this Church their ungodly Mystery, and bring in a better, that mystery that the Apostle would have beleevers fully to understand, Rom. 11. 25. it will bring the *Redeemer to Sion*, and the *New Jerusalem from heaven*. Concerning the *Laodicean lukewarmenesse*, the time is not yet, and Mr. *Brightman* hath antidated it, for in this Church are neither false Apostles, nor any Synagogue of Sathan, zeale and not truth is wanting unto it.

Sect.

Lect. 2.

SECT. VII.

The Second Prophesie.

THese things are repeated againe, as farre as they concerne the subject of the Church of the Gentiles, which is the Romane Empire, whose King rejects the Gods of his Fathers, receives the unknowne God, which is Jesus Christ, and joynes with him in Divine worship Saints and Angels. This Prophesie begins *Revel.* 4. 1. The stage of the Church is first described and the Elders numbred, as the Priests are, 1 *Chron.* 24. 4. and it teacheth us such Angels to be in all the world, as were in the 7. Churches: for as one is named to rule the Citie, so its continued in these Elders, and they in their courses serve, as those Princes did, one by one in their Cities, as these one by one ordered the Sanctuary. The fates follow and in 7. seales are thus expressed.

1. The *Gospell* by a *white-horse*, and the Beasts that waite upon the Elders, that is the people by their standards, shew that it commeth from the *East*, and is fatall to the Pagan gods. Secondly, *warre* figured by a red horse, and the lying of the second Beast sheweth it to come from the *West*, as a sword to take away that peace that came by Jesus Christ borne in the most peaceable times of this Empire, and *Trajan* the first Emperour may be pointed at as a stranger and no Romane borne. Thirdly, *Justice* presents it selfe in a *paire of Ballances*, and rides upon a *blacke-horse* for the severitie of the execution, and the third Beast whose quarter is the *South*, puts us to seeke him out in such an Emperour as comes from thence, as *Alexander Severus* did, who for Justice is most renowned of all the Emperours. Fourthly, *Death* represented by a *pale horse*, and the Beast in the Church, sheweth his quarter to be the *North*, and may ayme at *Maximinus* the *Thracian*, for after *Nerva* strangers from all quarters possessed the Empire, as the sword carried it, and with this Northerne Emperour all Histories testifie of Deaths dominion by Famine, the Sword, Pestilence and evill Beasts. Fifthly, *Martyrdome* expressed by an *Altar*: for though persecution be-

Luke 12. gan before this time, yet now was it most notorious in the Dayes of *Diocletian*. Sixtly, *Doomesday* or the earth-quake, when that great alteration befell the Pagan Emperours and their Gods in the utter extirpation of them, and these *sixe seales* seeme to be of the same length with *Ephesus*, and to last, till *Satan* began his Idolatrous *Synagogue*. The last seale is very long, and the history of it is in 7. *Trumpets* and sixe of them answere to the time of the Idolatrous Synagogue, and the seventh which is yet to come, agrees with the time of the New Jerusalem, and the *Laodicean* lukewarmenesse.

Sec. VIII.

The third Propheſie.

IT begins, *Revel.* 10. 8. And the seales removed, reade we may the things written in the booke, which is little in comparison to that which it was with the seales, and open to be reade the better, for the History of the Romane Monarchie makes much to helpe us in the story of the Church, which is first in *heaven*, with the *Dragon*, pure as *Ephesus* was from Idolatry. Then in the *wildernesse* with an *Harlot*, the time of *Satans Synagogue*, and lastly shall come to a *Canaan* of perfect reformation: where the Church shall be a pure *Virgin*, *Math.* 25. 1. And this may answere to the *New Ierusalem* and the times that follow. And now let me commend unto you the reading of this booke from one verse in it. *Revel.* 1. 3. *Blessed is he that readeth, and they that heare the words of this Propheſie, &c.* The whole booke is a Propheſie often repeated, and the varietie is both for pleasure and profit. There is a blessing in reading, and that is singular, for he is one of a thousand that can doe it, and I have rather shewed my desire than obtained the gift of an interpreter. Many have done well, and yet still way is made to doe better, and he that cannot reade may heare, and he that despiseth to heare, is without excuse.

I have much to say in the behalfe of our Church both for the faith and order of it, and if our warres of ignorance were not great, we could not but comfort our selves, that we are so well.

Psal.

Pſal. 99. 5. *Exalt ye the Lord our God, and worſhip at his footeſtoole:* L 1 b. 2.
for he is holy, or it is holy. *Eſa.* 60. 13. 1 *Chron.* 28. 2. *Lam.* 2. 1.
Pſal. 132. 7. *Ezech.* 43. 7. In theſe places are mixt Propheſies, and lay new and old things together, and ſhew that the place of Gods Worſhip is holy. We ſtraine not too much in the New Teſtament, to give holineſſe to places. Our Saviour in his life time ſayd ſo much of *Herods Court*, *Mar.* 11. 17. that it was an houſe of prayer to the Gentiles, and ought not to be prophaned as a common Roome as the Jewes did, by keeping a Market, or an Exchange in it, and ſo holy it was, that he would not ſuffer any man to carry any common veſſell through it. Indeede he ſaies the Temple, as if it were no other than the Ancient Court: but ſurely the Jewes were ſtrict enough to keepe that from prophaneneſſe: but of *Herods* Court they had no ſuch conceite: but Chriſt had, and held it as holy as the Temple, for the uſe ſpecified, of prayer and praiſe of God, and its the Jewiſh conceite of our dayes, that places are not holy except God command them.

This Court was never commanded, and yet by Chriſt commended for holy. Proſtration at Gods footeſtoole, which *Ezek.* 3. 7. is called his Throne, is parallelled with *Rev.* 4. 10. and may in the time of the Goſpell be followed without ſuperſtition. *Bellarmine* ſayes, *what is the Temple but the place of his Altar*, and to him I would ſay, then call in the counſell of God, *Deut.* 16. 21, 22. And beware of an Image brought to Gods Altar, for that I am ſure of is a Pagan cuſtome, intended that the proſtration before an Altar ſhould be the adoration of the Image. *Pſal.* 26. 6. and 43. 4. 1 *Tim.* 2. 8. *Eſa.* 1. 15. 16. Gods Altar is come unto reverently, and innocently, but Images may have no reverence before them, and therefore be exhorted to wiſe caution, either in placing or worſhipping before Images.

SEC. IX.

The Concluſion.

LEt mē adde out of the *Pſalme* the next words, *Moſes and Aaron among his principall Officers*, for ſo I would reade,

Luke 2. *Coben* and the Septuagent, 2 *Sam.*8.18. translate the word plurall, *Aularchai*, chiefe Rulers, first or chiefe at the Kings hand 1 *Chron.*18.17. *Zabud*, 1 *King.* 4.5. the sonne of *Nathan* is called *Coben* the Kings friend: properly it signifies a Priest, and it may beseeme Kings to be amongst them in divine service and the exaltation of our God, and that which is added, *Samuel among them that call upon his name*, sheweth how gladly high and low should meete together to honour such a name. I hope none will blame me for stepping forth to vindicate this honour from superstition on the one hand, and prophaneesse on the other: and so having commended my worke to all men, I rest every mans servant in the Lord, and pray for our peace with truth.

I confesse I come forth in an evill time, and silence seemes to suite better with it, then to speake when no man is prepared to heare, *Act.* 19.29. Confusion may make men rush into a Ring, and with one accord, without wit and reason raise a Theater, and set up a Stage to act sundry parts. S. *Paul* would have entred for one, but the Disciples would not suffer it. *Alexander*, more bold then the rest thrusts into the multitude and is presently drawne out of the croud, and would faine speake in his owne defence, the cry is so outragious that speake he cannot to be heard. The wisest man is the Towne-Clerke, who first appeaseth the people, and then speakes unto them, tells them their goddesse is not to be questioned, as comming downe from heaven. For other matters they have lawfull assemblies to determine them, and for their rash tumult, and uproare as they could give no account, so their danger might be great to be questioned and convinced of sedition.

I must be advised by this story, that nothing that comes downe from heaven must be questioned. Grant *Dianaes Image* to be Gods, and he shall be great in the world. Our plea is for divine ordinances, and I feare some are as fained, as ever this Idoll was, and if we prove that, may we not speake, and be heard? Nay, is it not necessary to put pen to Paper, and print what is truth? I meane not to fight with heaven, my heart is for truth, and my hand shall not expresse ought in writing, but what I have thoroughly considered, as I was able, and hope it may be some helpe to hinder our hasty pursuits of some unhappy quarrells begun.

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I am debtor to all men, and desire to owe them nothing but love, and purpose one word shall not passe my lippes in bitternesse. I shall desire to bring nothing but the truth, and with patience plead my argument, which is wholly of *faith* and *order*, and how they are opposed by falsehood and faction, that in the Church under the name of it, doe most oppose it. LIB. 2.

CHAP. V.

The Tripartite History of Popes, Puritanes, Bishops, Elders, Deacons and Cardinalls.

SEC. I.

QUestions and strife of words hinder our consent to wholesome doctrine, make sicke our mindes, and multiply envie in our selves, rayling at others, and suspicions with them who meane ill to the truth we professe, and therefore that the Episcopacie may be knowne distinctly in what sense we defend it, take these distinctions following. Popes are of three sorts. *Bishops of Rome, Patriarkes of the Dioceſſe of Italy*, and the *Monsters of the universall world*. Understand for the use of words that the Roman Empire was divided to sundry officers, and the greatest were these, *Comes Orientis, the Earle of the East, Præfectus Augustalis Ægypti, Lord President of Egypt. Præfectus prætorius Italiæ, the chiefe Justice of Italy. Diœcesis Ægyptiacæ, L. omnia de officio præfectus Aug. Diœcesis Orientis, in Cod. Theod. & Justinian. passim.* As the Emperours Lievetenants were in these Dioceſſes; so were Patriarkes, and assisted in the government of the Church, as the other did in the rule of the Common-wealth, and we have nothing to doe with any Popes in the two first exceptions; for the Bishop of a Citie hath Gods right, and the Patriarke of a Dioceſſe the just warrant of an Emperour, who under God in his owne Throne, may use the Thrones of the Elders for the good of his subjects.

SECT.

L. 12. 2.

Sect. II.

Puritanes.

PArdon the word; for I use it for distinction, and no mans reproach. Puritans are of three sorts; *Presbyterians*, *Novitians and Donatists*, and all these are nought, and to be cast out of the Church. Presbyterians that receive neither the Apostles nor Bishops for superiours: such an one was *Diotrephes* in the dayes of the Apostles, *Eph.* 3. *v.* 9. *Iob. Diotrephes receives us not.* His fault was not the Popes to be above the Apostles, but not to be under them, supposing himselfe in the government of his Church to be their equall. *Arius* succeeded him in this faction and was counted in his time, *Magnum mundo malum.* The *Novatians* were the followers of *Novatianus* the opposer of *Cornelius* Bishop of *Rome*, and would be Bishop in the Citie as well as he, and his followers called themselves directly *Puritanes*, and were most uncharitable to their Christian brethren. The *Donatists* were of the faction of *Donatus*, and fell out with Bishops for meere suspition of the tradition of Bibles to be burned by Tyrants, and withall these Bishops had strife enough, and the poore Church of Christ was miserably distracted amongst them, till Emperours tamed their madnesse, and turned them out of their kingdomes, when they would not obey the keyes of the Church.

Sect. III.

Of Bishops.

A Bishop in his lawfull and large extent, is either the *Bishop* of a Citie *Metropolitane* of a Province, or the *Patriarke* of a Dioceſſe. In the Dioceſſe of the East were *seven Provinces*, and the Bishop of *Antioch* was Patriarke over them. In the Dioceſſe of *Egypt*, were *ten Provinces*, and the Bishop of *Alexandria*, was patriarke over them. To *Constantinople* where the Emperour resided, *Pontus*, *Asia* and *Thracia* belonged, and the Patriarke

triarke thereof had under him 28. *Provinces, teſt. Theod. Hiſt. Eccl. l. 5. c. 28.* or as the booke *de notitia provinciarum*, numbers them 26. Take notice that hee is the Biſhop of ſome Citie or other, that hath many Cities and Provinces under him. The Biſhop of *Canterbury* is Archbiſhop of one Province, and the Biſhop of *Yorke*, Archbiſhop of the other. To be the Biſhop of a Citie is perpetuall and divine: to be Metropolitane of a Province, or Patriarke and Archbiſhop of a Dioceſſe, for ſo alſo was he called, depends upon Emperours and Kings, and never was any ſo oppoſed as our King is, even in Gods right and his owne; for to have a Biſhop in his Cities is what God appointed at the firſt, and for their Metropolitans I know no reaſon but he may as well hold them in his Provinces, as he injoyes their right by his Crowne, and they come neare it that would pull them downe in any part of his Kingdomes. L. 12. 2.

SECT. IV.

Of Elders.

THey are alſo of three ſorts; Elders in age fit to give counſell: Elders in office fit to adminiſter the word and Sacraments, and Elders called Cardinalls, for their honour over others in the Prieſthood, and theſe ſtood the Biſhop in the greateſt ſtead in the government of his Citie, and were counted as great helpes unto him in all his affaires, to promote the Churches good, and ſuch is the *Geneva* diſcipline, where ſome Cardinall Paſtours goe before the reſt, and their Citie wants onely a Biſhop which they ought to have over all their Elders whatſoever they be.

SECT. V.

Of Deacons.

HAve the like exception, and ſerve for Tables, yet not ſo but that at the Lords Table they might aſſiſt the Prieſt or Presbyter, and as the followers of Chriſt and his Apoſtles baptize: ſo may they, and they miniſter not onely meate and reliefe to the poore, but the divine myſteries to Gods people, and

Lib. 2. though Separatists laugh at them as halfe Priests, yet wee pitty their ignorance that can please themselves to be fooles to make spirituall officers of carnall things. They that are Ministers in Gods Church must sow the better seede, and Almes may be given by any man, Minister or Magistrate, and I finde none in the primitive Church that distributed the Almes of the Church but Church-men, and such as might preach and baptize, and in *Iustine Martyrs* dayes, the Bishops received and returned the Churches monies as they found neede, for Strangers, Widowes, Orphans or any in distresse. In the third place Deacons did not onely medle with corporall maintenance and spirituall mysteries: but they had the honour to be Cardinalls and some Deacons were more eminent then the rest, and went before others in their office.

Sec. VI.
Of Cardinalls.

SOme of these were Bishops, nay Archbishops and Metropolitanes. At the first the Pope created six of his neighbour Bishops to be his Cardinalls, as the Bishop of *Alba, Tusculum, Praneste, Sabine, Portuese, and Ostia* then the greatest Prelates in the world, as of *Canterbury* and *Yorke* in *England*: *Rhemes* and *Rouen* in *France*: *Toledo* in *Spaine*: *Lisbbon* in *Portugall*: *Milan, Ravenna, Venice* in *Italy*: *Colen, Trier* and *Ments* in *Germanie*: *Praye* in *Bohemia*: *Cracovia* in *Poland*: *Strigonium* in *Hungary*, &c. *apud veteres*, &c. among the Ancients it was never heard of that Bishops might be Cardinalls, *Onuphr. de Episcopatibus, titulis, & Diaconiis Cardinalium*. That there were Priests and Deacons so called I deny not: but Cardinall Bishops is as strange a monster in the Church as the third sort of Popes. By this time I hope words are cleared, now I come to reasons and lay downe these for the Episcopacie which are scattered all over my booke, which I recollect in this place for the tumult made against it; where many like the *Ephesians*, *Act.* 19. 32. out of disorder and ignorance come together and cry downe with Bishops, and Antichristian Popes.

Chap.

Lib. 2.

CHAP. VI.

Arguments for the Episcopacie, both inclusive in the dayes of the Apostles, and exclusive from their dayes.

ARG. I. *From the subject or seate of Bishops.*

THat Cities, and not Parishes were the first Churches is plaine, *Rev.* 1. 11. the seven Churches are *Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia* and *Laodicea*, 7 Cities not Parishes, for it were a strange plantation that had bin so many yeares in growing into one Parish, and he were mad that would thinke any one of these Cities, even the least of them to be but a parish, or so many as could heare one Minister preach unto them. Greater Churches were divided into lesser, which we call Parishes, and these Parishes at the first had but one Altar or holy Table for the faithfull to flocke unto, which was with the Bishop of the Citie, and not every Pastour in his Parish, and beleevers for a time came to this Table both in the Citie and the Countrey, and afterwards the Bishop of the Citie provided that every parish should have libertie to communicate within it selfe. *Ignat. Epist. ad Magnes.* makes *the concourse of Saints to pray in one place with one Prayer, one minde, one hope, with charitie and faith unblameable in Jesus Christ, then the which he sayes nothing is more excellent, and therefore all as one to flocke to the Temple of God, as to one Altar, to one Jesus Christ*, and he addes in his *Epist. ad Philadelp. that there is one Altar to every Citie, or Church so called, as there is one Bishop of the same with the Presbyters and Deacons.* I cannot see good sense in them that distract the words, and meane by one Altar Jesus Christ, and every Church one Parish: but fairely and plainely thus; There is one Bishop of the Citie with many Elders and Deacons; under this Bishop one Altar, and to this Altar flocke all the faithfull of the Citie and Countrey.

Justin Martyr in his second Apologie for Christians to *Antonius Pius*, and the end of it, sayes, *Die Solis, on Sunday those that are in the Cities and Countries come together into one place to*

Lib. 3. *pray, reade the Scriptures, and the Reader ceasing, the Bishop of the Citie preacheth, and then they pray againe, that finished the Bishop consecrates the Sacrament by Prayer and thankesgiving, and by Priests and Deacons makes the distribution, and after consecration, if any be absent, the Deacons serve as hands to the Bishop to convey it to them.* This proposition that Cities are Churches is the first ground of my argument, the second followeth, and is this, that these seven Cities or seven Churches are types of the Catholike Church, and serve to typifie whatsoever is written in this booke, *Rev.22. 16. I Iesus have sent my Angel, to testifie unto you these things in the Churches.* What Churches have you in all this booke but these seven Cities or particular Churches? *Rev.1:19. Write the things which thou hast seene, and the things which are, and the things which shall come hereafter.* This writing is to the seven Cities or Churches, and therefore as they are an History of what is done: so they are a mystery of what is to come, and a Citie is as the whole Church for the government of it. This is that that makes the Fathers speake of Cities as of the Catholike Church, as thus, there ought to be but one Bishop of the Catholike Church, they meane it of one Citie under one Bishop, and to him they reduce all for unitie.

S. *Cyprian de unit. Eccl.* exhorts all Christians to keepe the unitie of the Spirit in the bond of peace, and to bee at concord amongst themselves. His perswasions are by sundry figures, representing unto us this unitie, as the *Arke of Noah*, the *Coate of Christ*, the *house of Rahab*, the *Lambe of the Passeover*, and *Peter among the Apostles*, which he placeth first, in that our Saviour layd to him, *thou art Peter, and on this stone will I build my Church, and to thee will I give the keyes of the Kingdome of heaven, and againe, feede my sheepe, which are the* principall Texts that the Papists thinke make for them: but heare we out the sentence of the father. *Albeit Christ gave equall power to all the Apostles, after his resurrection, and sayd, as my Father sent me, so I send you: Receive the holy Ghost, &c. yet to declare the unitie, he disposed by his authoritie the originall of that unitie beginning at one. No doubt the rest of the Apostles were the same that Peter was, endued with like fellowship both of honour and of power; but the beginning doth come from unitie, that the Church of Christ may be shewed to be one.* His

whole drift agrees with the times, and troubles the Church sustained by the *Novatians* distracting the unitie in Cities, for of that he complaines and instanceth both in *Rome* and *Carthage*, in *Cornelius* and himselfe, both maintaining unitie against their adversaries that would rule equally with them in their Cities. LIB. 2.

Epist. 55. ad Cornelium, Neither heresies nor Schismes have sprung of any other fountaine, then of this, that the Priest of God is not obeyed: and that one Priest for the time in the Church, and one judge for the time in the stead of Christ is not regarded. To whom, if the whole brother-hood would be obedient according to Gods teaching, then no man would make any thing adoe against the Companie of Priests. Company of Priests, that is dispersed in diverse Cities, where one hath the command of the rest, and he counts them *Hostes & rebelles*, that rise up against that Priest as the *Novatians* did, *Epist. ad Lapsi. 27. Epist. Ad Cornel. 55. Our Lord tooke order for the office of a Bishop and the State of his Church by saying unto Peter, thou art Peter &c. Thence by course of times, and successions, there followeth the ordering of Bishops, and the state of the Churches, that upon the Bishop of the Church should be sit, and every action of the Church should be guided and governed by the same Rulers, Lib. 4. Epist. 2. in the life of the first Bishop there cannot be a second over any Citie, for he that is one, must and ought to be alone without an equall in the same.*

My third ground will issue out of this, that as Cities are one Church, and not one Parish, the foundation of the Presbytery: so one Bishop must sit in that seate to rule it, and this S. *Iohn* calls the Angell of each Citie and Church. And all antiquitie saies the same, and they presume that seeke any other sense in the Angell, then one Pastour over many. I say, Cities are Churches, types of the Catholike Church, under one Bishop, which in the last place is Lord of that Citie, both for power of ordination and jurisdiction, and never did above one Pastour sit in any citie to rule it, neither can any one example be brought to the contrary, except in case of Age upon just request.

I read often of S. *Paul* and other Apostles sitting to rule the Churches, of many Apostolicall men, of many Angels, Bishops, and yet never above one for supremacie in any Citie. I meane as I am taught, in one Citie there is one supreme Pastour, and

L 12. 2. why, we may not call him a Lord in his Church that Text proves nothing, 1 *Pet.* 5. 3. for it speakes (if you please) of Bishops and their flockes. Bishops must rule, and neither ruine nor rage upon that portion of his people, as if they were not [*Cleri*] Gods lot left in their hands to answer for them. Filthy lucre, and Lordly loftinesse beseemes not a Bishop, but a good example of humilitie, patience and pietie: yet this should not take away reverence and due respect from one man to another. *Sarah* calls *Abraham* her Lord. and *Rebecca* sayes to his servant, *drinke my Lord*, *Gen.* 24. 18. *Eusebius* sayes to *Paulinus* my Lord, and *Paulinus* saies the same to him: the Bishops of *Egypt* to the councill of *Tyre* repute them as Lords in their reverend session & assembly. The Synode held at *Ierusalem* calls *Athanasius* the Lord of his people. *Julius* Bishop of *Rome* is stiled a blessed Lord. *Nazianzen* to his equalls my Lords the Bishops &c. Its more than needes to trifle about words, our proofe is this, Cities that are no Parishes, but modells of the Catholike Church, have ever beene under one Bishop, whose dominion and Lordship by Divine right hath alwayes appeared in the ordination or appointment of pastors, and their punishment and the peoples when they have transgressed the Lawes of God and the Church. *Sublato subjecto tolluntur omnia adjuncta*, Parishes the foundation of a Presbytery, have no subsisting by divine right. They subsist in and under Cities, and are at the appointment of the sole Bishop of the Citie, which to be but one Scripture and antiquitie are agreed.

ARG. 2. *From the Apostles.*

We shall now currently passe on, and make the former Argument more sure by his fellowes. The Apostles have sitten in the Cities they planted many yeares together as shall be proved, and some of them all their life. Whiles they did sit in the Government of any Citie they were sole heads thereof, for that Argument of Papists, 1 *Cor.* 12. 21. of the visible head of the Church here is strong and invincible, and explained unto us by the text without the Popish interpretation. *The head that cannot say to the feete I have no need of you*, is not Christ, who needes us not as members to an head, no more than God needs the universe

verse to make him the head of it, who is perfect without it, *Colos.* L. 2. 2. 2. 9. 10. fulnesse is in Christ without us, but our compleatnesse is in him, and we have perfection one from another, and therefore the head that stands in neede of feete is a visible head, and urgeth no more the necessitie of one head, as *Peter* and the *Pope*, then the feete doe to be two from the necessitie of a Naturall body: but the Apostle explaines the head of the first members in the body, and *v.* 28. sayes the Apostles are *first*, and therefore heads wheresoever they came to plant, and their continuance in Cities to governe them sheweth that unitie we have spoken of; and when they left this government to others, they still appointed one to succeed them, which shall be the third Argument.

ARG. 3. *From Evangelists and Apostolicall men.*

We are agreed that the *Evangelists* and Apostolicall men went along with the Apostles, and were under them as they were under Christ, to be trained up by them, and left in their charge. I will instance in one Citie for many, and the succession of one man to another to the times of the Revelation. S. *Paul* having governed the Church of *Ephesus* many yeares, and when hee takes his last farewell, he leaves it to *Timothy*, who rules it by plaine demonstration of the Scriptures 3 yeeres after S. *Paul* left it to him, and where he continued and was found when till S. *Paul* sent for him to *Rome*, from whence he returnes him backe againe, and though *Macedonia* be the place mentioned, yet it was but in his way to *Ephesus*, where Historie sayes hee continued as Bishop, and probably was dead, when *John* wrote to Saint *Paul* held it many yeares, then *Timothy* succeeded him when he left it, and to *Timothy* S. *Johns* Angell succeeds as we shall prove in the sequell.

ARG. 4. *From Bishops in their decurrent Order.*

Tertul. lib. de prescript. cap. 32. Evolvant ordinem Episcoporum, ita per successiones ab initio decurrentem, ut primus ille Episcopus aliquem ex Apostolis vel Apostolicis viris, qui tamen cum Apostolis perseveraverit,

Lib. 2. *ſeveraverit, habuerint auctorem & anteceſſorem: hoc enim modo Eccleſiæ Apoſtolicæ cenſus ſuos deferunt.* Apoſtolicall Churches come from the Apoſtles, *Revel.* 7. 4. The Tribes are ſealed, and knowne by their number to be the true Church of the Gentiles, conſiſting of thouſands, which in no Tribe exceedes the number of twelve, an account no where elſe in the whole Bible, and the meaning explaines it ſelfe by the Captaines of the thouſands of *Iſrael*, and they are 12. in each Tribe to ſignifie the conduct of the Apoſtles, and in two things they are to the end of the world, *Math.* 28. 20. in the ordaining of Miniſters to preach and baptize, and the obſervation of the Lawes of Chriſt, and the Church, for the Church, muſt bee heard, *Matthew* 18. 17. and her cenſures reverenced. *Navarra de cenſur. Eccl. cap.* 27. and *Soto* 4. *Sent. diſt.* 22. put difference betwixt the ſentence of an Eccleſiaſticall Judge which is unjuſt, and that which is no ſentence at all. The unjuſt cenſure muſt be feared, if he be our judge that inflicts it, but that which is no cenſure at all, is not to be regarded. *Pope Gregory* ſayes, the ſentence of the Paſtour be it juſt or unjuſt, ought to be feared, and though it bind not conſcience, yet to avoyd the ſcandall of Authoritie, order is to be yeelded unto, and the Church is to be heard, for her outward Policie, and ſo many ſuffer in ſilence, and the conſcience of their owne innocence to their comfort with God in their afflictions by men, for as all have not faith, ſo neither have they knowledge nor pitty when they puniſh.

The Churches that come from the Apoſtles with this power muſt proove it in the ſucceſſion of Biſhops, and begin with the firſt, and finde him that immediately ſucceeds ſome Apoſtle or ſome Apoſtolicall man. 1 *Cor.* 12. 28. Teachers are in the third place. *Eph.* 4. 11. Evangeliſts are ſo reckoned after the Prophets, which neither ſucceed others, nor have others to ſucceede them, and therefore the order of ſucceſſion holds in nothing that is extraordinary. Teachers in the third place include Evangeliſts, Evangeliſts goe along with the Apoſtles, and ſucceede them not in any thing but the places of their teaching: for as *Paul* left his place to *Timothie* in *Epheſus*, ſo *Timothy* left it to Biſhops after him, and this locall ſucceſſion holds no more at *Rome* then it did at *Epheſus*, of which Church thoſe words are ſpoken 1 *Tim.* 3. 15.

15. *The Pillar and ground of truth*, and ſo it was when S. *Paul* left it to *Timothy*, whom he exhorts to good behaviour in that Church, with ſome hope to come unto him, but being uncertaine, wills him to walke warily how long ſoever he tarry, or be delayed at *Rome*, which the ſecond Epiſtle declares to bee in a new expectation of death, and *Timothies* comming to him, and then againe being in expectation of life ſends *Timothy* backe againe with promiſe to follow him, but whether ever he did, or his Scholler returne to *Epheſus* the Scripture there ends the Story: but ſo farre *Epheſus* held out as the Pillar and ground of truth, and was governed by one man all this time, and ſo was it, when S. *Iohn* writ unto it: but the Pillar and ground of truth was a little ſhaken in her firſt love, and is now quite buried in oblivion. But ſo much we have of the ſtory to underſtand that *Epheſus* long continued Gods Church under the good behaviour of faithfull paſtors that ſucceeded one another. L. 1. p. 2.

ARG. 5. *From Analogie with the Jewes.*

No man can be ignorant that reads the Revelation that S. *Iohn* is full of alluſions to the old Teſtament, and in this point of the reſembling of the Churches of the Gentiles to the Jews. In *Epheſus* we heare of *falſe Apoſtles*, and the beginning that Sathan made to draw men from Chriſt: but he could get no congregation in this Church. In *Smyrna* hee raiſeth his *Synagogue*, and they that ſay they are of it, avouch themſelves to be *Jewes*, that is, the true Church, but they are not, as being *Satans Synagogue*. In *Philadelphia* they are mentioned againe, and branded with *Satans Synagogue*, & that they are no *Iewes*, but lying Chriſtians boaſting of the true Church, which they are not, but to the wch they muſt yeeld up themſelves as conquered, for here the truth ſhal fully prevaile, and Gods love appeare plainely to all the world what Church is his. *Tribes of Iſrael, being in the wilderneſſe, &c.* All types of the Gentiles, and now to our purpoſe, *Revel.* 4.4. *Elders upon Thrones* are ſuch paſtours of the Gentiles, as thoſe ſons were, 1 *Chron.* 24 4. Theſe ſonnes were Prieſts of the chiefe ranke, and had given unto them all other Prieſts and Levites in the ſervice of the Sanctuary: ſo to theſe are given all the inferiour Elders and Deacons to ſerve in the Church of the Gentiles. S. *Hierome ad Evangrium, we may know* (ſaith he) *that the*

Luke. 2. *Apostolicall traditions were derived from the old testament, and he testifieth close to our argument: That which Aaron, his sonnes, and the Levites were in the Temple, the same are Bishops, Priests and Deacons, in the Church, Clement S. Pauls fellow Labourer, Phil. 4. 3. writes an Epistle to the Corinthians, which cannot be branded, for forgerie having the attestation of Justin Martyr, Irenæus, Clemens Alexandrinus, Origen, Cyrill, Photius, Hierome, &c. Our Apostles knowing by our Lord Iesus Christ, that contention would rise about this name of Episcopacie designed the orders of the Church, that being in their graves we might know them, and not be led by quarrelsome men that make these things the matters of their salvation, and search not diligently the Scriptures to know what more nearely concernes their faith,* and for our analogie and warrant sayes further, *that all those duties, which the Lord hath commanded us to doe, we ought to doe them regularly and orderly, our oblations and divine services to celebrate them on set and appointed dayes; for so he hath ordained, not that we should doe them at hap-hazard, and without order, but at certaine determined times and seasons: where also and by whom he will have them executed, himselfe hath defined, according to his supreame will.*

Little is sayd expressely of these circumstances of times, places, and persons, but by analogie we have enough. The Jewes had the last day of seven for a Sabboth, we the first for our Sunday, which *Ignatius* calls the *Queene of dayes*, and makes it blessed as the Virgin was above. *Justin Martyr* the Sunnes day, and so unto Christ to us in rising upon this day, *Ioh.* 20. 19. 26. The first day of the weeke he appeares, and after that he appeares the eight day, and Christians met upon it, *Act.* 2. 42, 46. and probably the place was where Christ brake bread, and so our Ancients testifie. There they say the holy Ghost descended at the feast of *Pentecost*, *Act.* 2. 1. There the Disciples chose an Apostle by Lot, *Act.* 1. 13. The Apostles in the Chamber appointed *James* to stay and governe the Church at *Jerusalem*, *Act.* 8. 1. There they assembled at the Councill, *Act.* 15. and in this place was built the Church called *Sion*, of the which S. *Hier. Epist.* 27. *in Epitaph. Paulæ* sayes the *Psalme* 87. 1, 2. may be verified, *His foundation is in the holy Mountaines, the Lord loveth the gates of Sion, more then all the dwellings of Iacob. Cyril* Bishop of this place,

Cat.

Cat. 16. calleth it the *upper Church of the Apostles*, and so is the terme, *Act.* 1. 13. *They went up into an upper Roome*, a custome kept in other places, *Act.* 10. 9. *Peter* prayed privately, and not yet in his lodging chamber, but he went up to an upper Roome *Act.* 10 9. So Saint *Paul*, *Act.* 20. 7. 8. Preached in an upper chamber. At *Cesarea he went up*, *Act.* 18. 22. These places were appropriate for divine service, 1 *Cor.* 11. 22. and all the Fathers take that place *topice*, as well for the place, as the assembly. I shall fall more fully upon this Analogie, that which is to our present purpose, is, that Bishops are Princes of Priests, as were the sonnes of *Eleazar* and *Ithamar*. L. 12. 51.

ARG. 6. *From the perpetuall tradition of the Church in all times.*

That which comes neither from any subsequent Councill to the Apostles, nor custome of after times, but was alwayes and universally in the Church, that we may safely and warrantably hold for Apostolicall and Divine, and such is the Episcopacie.

ARG. 7. *From holy Orders.*

We shall heare out of S. *Ambrose* that in a Bishop must be all the Orders of the Church, because he alone gives them to others. He is the first Priest, because all other depend upon him.

ARG. 8. *The Fathers consent in all Ages.*

Clement in an undoubted Epistle, *Ignatius* in many, *Cyprian* in a whole booke and Epistles to friends faithfully delivers this position against all faction, that to prevent it one Bishop ought to rule in one Citie.

ARG. 9. *From Councills.*

Though they never commanded this Order or set it up in the Church, yet they alwayes maintained it and by Cannons confirmed it.

ARG. 10. *From sonle Faction.*

Would any plead for the Presbytery against Episcopacie,

Lib. 2. when *Diotrephes* for a preeminence in his Parish disturbes the Apostle in his commands? When *Aerius* seeking Episcopacie and lost it, to revenge himselfe coynes this opinion, that Ministers are equalls, would any wise man follow a braine-sicke foole? Shall *Novatianus* and *Fortunatus* be favoured in their way before *Cornelius*, and *Cyprian*? Are we minded to call up the *Donatists*, or will we follow the worst sort of Popes against our Prince and Prelates? I know there is little comfort in confronting those that are displeased, yet patience must make us beare and suffer for the truth, which is all that I seeke, and wish that words of wisedome may moderate our mindes, and make us listen one to another and be at peace.

Chap. VII.

To our deare Mother the Church of England, her tender care of our good both in Faith and Order, and how unworthy we are of our peace, if we be not more thankfull to God for it, and dutifull to her that procures it for us.

DEare *Mother*, how happie should thou bee in thy watchmen, if they would learne to walke aright, and be at thy direction! In faith and Salvation thou followes no other rule than the Scripture. In decencie and order thou wouldst have some command of thine owne, and in this I beleeve as *Tertullian* teacheth, that the reason of the Church is a sufficient law without the Scripture. *In fide negat Scriptura quod non notat: In ordine lex erit omne quod ratione constat.* *Joh.* 20. 31. *But these things are written, &c.* Not all things, but such as concerne the end, our Salvation, and *Faith*, the meanes to attaine it. *Clement* (as you have heard) sayd that men contended about orders, and left off to search the Scriptures for their Salvation, which our Saviour commends in the Jewes, *John* 5. 39. Papists give us a good distinction, if they would follow it themselves, or be confuted by it. *Some things are to be beleeved because they are written, and some things are written that we might beleeve.* I would apply to the

the first: if we beleeve things because they are written, why are we urged to beleeve any thing that is not written; and if some things be written that we might beleeve and live, why should we be urged to seeke salvation in traditions, and rest more upon the Church, then what is written. L. 12. 2.

Papists bid us prove the Scriptures by traditions, traditions by the Church, the Church by the Pope, and so rest upon the Pope, as an infallible and supreme Judge. Thus did the *false Apostles* in the dayes of *Irenæus*, boast that truth could not bee understood by the Scriptures, nor Scriptures without traditions, nor traditions without them, which they received from the Apostles, and counted themselves sonnes of the wise, nay wiser then all their teachers to teach others. As these Heretickes would have us in matters of faith, to prove the Scriptures by traditions: so thats an erour on the other hand in rites and ceremonies to bid us prove their tradition by the Scriptures. In the old time when Gods people were as pupills under tutours, and had lawes and ceremonies, yet for ought I know tooke libertie to appoint dayes and places of Gods worship, as their *Synagogues*, feasts of *Purim*, *Ester* 9. 21. *dedication* of the Temple, 1 *Maccab.* 4. 36. observed by our Saviour, *Iob.* 10. 22. with his presence who never came to *Ierusalem* but at the feaste, for he dwelt constantly in *Galilie of the Gentiles* to fulfill that prophecie, *Isa.* 9. 1. *Matth.* 4. 14. *Vbi deficit Scriptura, &c.* discretion may order some things in the Church, that the Scripture commands not.

Many complaine like *Hagar* of *Sarah* for their hard use, and would be admonished as shee was to returne home againe and humble themselves. S. *Aug. Ep.* 50. *David, Psal.* 41. *Non dixit discerne pœnam, sed causam meam*, and he addes the just taxation of our dayes *non propter iniquitatem, & Christianæ unitatis impiam divisionẽ, sed propter iustitiam, &c.* Would God our impieties were not the cause of our complaints, but our righteousnesse! Then might we comfortably commend all our care to Christ, and to use the same fathers words, *comittit se homo viro diserto lingua & non perit, committis te verbo & periturus? &c.* if the tongue of the learned may save thee by good counsell, bee confident the word of truth will not faile thee. I am ashamed to reade that of

L.11.12. two noble Lacedæmonians reconciled in their mortall hatred, & were to stand so stiffely to yeeld one to another. *Archidamus* their King meetes them in the Temple of *Minerva*, requires them to put the matter to an indifferent umpire. They choose the King himselfe: he makes them sweare to abide his order: they sweare: then (saith he) *my order is this, that you shall not goe out of this Temple till ye be friends*, and so they were reconciled: for it was not lawfull to breake an oath made in the Temple of *Minerva*, *Erasm. Apop. l.1.*

We Christians both are the Temple of God, and meete in it to serve him, Jesus Christ our *Salomon* is the King of peace, and the Church is the *Shulamite*, the Queene of peace; therefore if thou belongest to Christ, and his Church, be peaceable. Hate no man but his impietie, *ipsum miserans, ipsum impugnans*, are the words of *Theophylact*, pitty the man whose sinne thou opposest. *Noli odisse, sed vitiorum medici*, play the kinde Physitian, not the cruell Butcher. *Overcome evill with good*, Rom. 12.21. *Salubre certamen*, saies S. *Aug. Enar. in Psal. 36. par. 2. in principio*, a profitable combat, *ut non sint duo mali*, that both be not malitious, for then both are overcome of evill. Our mother must moderate our quarrells, and we must not make her the matter of our strife, as long as she strives not with her husband. The Church is happy when shee may aske her watchmen of her beloved, *Cant.* 3.4. and finde him in his Garden, amongst the well ordered beds of spices: but alas when smilers goe about the streets, and the watchmen of the walls are ready to disrobe her, shee knowes not who to aske, or whose hands to escape *Cant.* 5.2.

Our places and times of meetings are loathsome unto us, and we know not how to looke one another in the faces with any love. One feares superstition, another prophanenesse, and avoides neither, *Exod.* 20.24. God hath promised to meet us at the memorialls of his name, and we despise them lest we prove Jewes, *Ezech.* 48.35. *God is there*, and we are bidden, *Matth.* 10. 12. salute the house of a meane man, and common custome carries us to forme when we come to the houses of our neighbours, to say, *God be here, peace be to this house*, and our prayer hath a promise to remaine for good to that house, or to returne to us

againe

againe for our owne good. Jewes, Gentiles, Pagans, Mahumetans, and all nations shew some reverence to testifie their religion, when they come to the place where they professe it, and shall we as though we were in a trance, 1 Cor. 12. 2. forget we are in our bodies, and thinke of nothing but our soules service, *Sen. l. 7. Na 99. c. 30. intrantes templum compositi, ad sacrificium accessuri vultum submittimus, in omne argumentum modestiæ.* Certainly the superstitious pagans shall passe in judgement against us that we spare or speake against all outward reverence, and judge it right by that Text, *Joh.* 4. 24. that if wee doe it *in spirit and truth*, it is enough, not knowing what either meaneth. He reproveth the *Samaritans* for ignorance, v. 22. teacheth them the truth of his worship in the object himselfe, and not the subject themselves. You worship God in a body which is a spirit, and in errour not knowing what he is, or how his truth reveales him: but we Jewes know what we doe, and yet in our bodies with many ceremonies worship him, and though that time shall not alwayes tie Religion to any one place, yet shall it tie all places to Religion, & such as are so tyed are not common, but religious and must have their due respect. *Jude* in his Epistle speaking of the seventh from *Adam*, saies hee prophecied of a *day* to come, for so is his name in signification, whom hee makes as a signe of the judgement to come, and it came the very yeare after his death. The thing I observe for my purpose are the *Myriads* hee mentioneth to move reverence. The Lord never comes without his Angels, and for their sakes, 1 Cor. 11. 10. we should remember wee meete a God gloriously attended, and undoubtedly he comes to all the places of his worship. The Tabernacle is often called his meeting place, Exod. 29. 42. 30. 36. and we are bidden reverence his Sanctuary; but wee say, shadowes are gone, and ceremonies blinde the light, and wee have too many of them, and therefore a few words of them to prevent misconstruction.

L. 1. c. 1.

CHAP.

Lib. 2.

Chap. VIII.

Ceremonies how they are censured by S. Austin, and yet his approbation of ours, and it were well men would wisely be discontent with them, and not weakely oppose them with more stomacke then discretion.

THey are many, much pressed, cause formalitie, and quench the power of Godlinesse; In answer to all that is said, I know they are most ancient, and finde the fathers that used them were zealous and pious in their practise, and not sparing to reprove their times of formalities and unnecessary burdens, S: *Aug. Epist. ad Ianuar. 119. Cap. 19. Although it cannot be found in what sense ceremonies are against the faith, yet* Religion *it selfe, which God of his mercie would have to be free, under very few and most manifest ceremonies of divine service, is by them oppressed so with servile burdens, that the case and state of the Iewes is more tolerable: who although they have not acknowledged the time of libertie, yet are they laden with the packet of Gods law, not with the devises and presumptions of men, de Doct. Christian. l. 3. c. 3. since that our libertie hath shined most brightly by Christs resurrection, we are not laden with an heavy charge of signes, as were the Iewes: but our Lord himselfe and the Apostles discipline hath delivered us some few in stead of many, very easie to be done, most honorable for signification, most decent and pure to be observed.* Would you have more for instruction or reprehension? Does not our booke of common prayer shew us our forme, and does not the statute before it make S. *Austins* complaints of Popish Ceremonies, and purge away as much as the father willeth and wisheth may be done? Can any urge us with any instance out of him of our fault, as we can them by him of theirs that finds more faults then they know how to mend, or rightly how to understand? *de Tempor. Serm. 253. 255. rectè Ecclesia festa colunt, qui filios Ecclesiæ se esse recognoscunt.* The feasts and fasts of the Church they reprehend, the places and reverence of our assemblies they contemne, our Garments and apparell are reproched as spotted with Popery, our crosse in baptisme they professe

doth

doth crucifie them : yet what one thing doe wee that comes within the fathers complaint? L 11. 2.

We affect not any thing that is not well approved by antiquitie, and we diſlike the new inventions of popery, and maintaine by the Articles of our Religion as much Chriſtian freedome as any Church in the world; onely wee approve not a ſullen humour to diſtaſte things we know not wherefore. Let men bee reaſonable and come home to the point, and wee ſhall imbrace their good counſell. The opinion of dayes and all things indifferent may be ſuperſtition, when the obſervation is lawfull, and the minde not rightly informed makes it ſo, which to another that does the ſame thing is no ſuperſtition. As for example, *Rom.* 14.6. it was lawfull to obſerve dayes, and meates, yet the obſervers are differenced, as ſtrong and weake, which if wee referre it to their opinion may in the one be condemned for weakeneſſe, which in the other is juſtified for ſtrength. The truth was, that Chriſtians were not tyed to times of feaſts and faſts, as matters of Religion, and the opinion was intolerable to make them the maine matters of their faith: but the fact or practiſe was tolerable, and the weake to be borne withall, and gently taught the contrary. The end which was the glory of God, & the meanes not to eate for that end the Apoſtle condemnes not: but the minde to doe or not to doe in the erronious judgement of things was a ſinne not to be ſuffered, and when weakeneſſe becomes wilfulneſſe the very action is to bee forbidden. *He that eateth, eateth to the Lord, and ſo doth he that eateth not.* Both have the ſame end, but goe not the ſame way, and all the errour is in the minde, and the mans opinion condemnes or juſtifies him.

Polycarpe and *Anicetus* differed in opinion, but not in affection, and both kept their freedome in the obſervation of a day. But *Victour* becomes violent, and is reproved by *Ireneus* for indiſcretion. I know no ceremonie in our Church ſo urged as not to leave our conſciences free, though not from the Law of the Church, yet from the opinion of a neceſſary worſhip, as if God could not be ſerved without it: for he that ſo thinkes is ſuperſtitious whether it bee commanded or forbidden by the Church. He that does it in conſcience to pleaſe God, and hee

L 12. 2. that will not doe it in conscience for the same end, both sinne alike in their will worship; for the one judgeth of Gods acception by his doing, and the other by his not doing, when God would accept them both a like for their knowledge, if they should thus resolve themselves. The thing is indifferent, and I doe it because I am commanded, and can refraine when authoritie is not offended. Papists tell us of single and double feasts, putting religion in the day, and Dedicating it not to God alone, but some Saint with him, whom they serve together, and feast both with their prayers and gifts. Pope *Leo* was not of this minde, when he sayd S. *Peters Church was sacred to God alone*, though for distinction and memory it bare the name of his Apostle.

Ephesus the first type of the Catholike Church cooled in her *first love*, yet prevented false Apostles, though she was persecuted. Gods Church is tossed marveilously with varietie of tempests. *Bern. in Serm. ad Pastores, in pace amaritudo mea amarissima*, he alludes to the words in *Esa.* 38. 17. and shewes how many wayes Sathan besets the Church, *incipientem per Tyrannos, proficientem per Hæreticos, jam latam & florentem per motus illicitos; fuit amara in persecutione tyrannorum, amarior in versutia Hæreticorum, amarissima in pravitate filiorum.* The woman in heaven does well with the *Dragon*, *Rev.* 12. but he is bitter unto her. In her flight into the wilderneſse he is more bitter in the floods of heresie: but in the wilderneſse when she should have had the greatest peace, he is most bitter in stirring up her children against her, and by falsehood and faction does her the greatest harme, *Rev.* 7. 1. *Rome* is compared to *Elam*, *Jer.* 49. 36. the windes are warres in all her quarters, and the Church hath no safetie but in the seale of the Angel from the East, that commands all Angels to waite upon the Tribes or true Church to preserve it. O unthankefull Christians that have escaped both Pagan tyrannie, and *Arrian* heresie, and now teare and rend one another in peeces by wicked motions, and ungodly warres! Papists are guilty of corruptions in faith: those they call Puritans to flie them fall into disorder, and will not come at us for our supposed Popery. Both justifie us, for the Papists pursue us for Puritanes, the Puritans for Papists, and betweene them both

we

we are neither, but able freely to discharge our selves of them, and stand upon our owne sure bottome to beare up our selves. But alas mistakes of opinions and want of patience to examine them makes us heedelesse of what wee hold. I would I could helpe this errour and might be heard. I will instance in some points. L 1.2.21

CHAP. IX.

We wrangle about many things and wrong one another by mistakes, and learned men must not be trusted, without examination of what they say; for often they quote Authors amisse, and affirme more than is true when it is tryed.

I Heard our worthy Bishop of *Norwich* in a Synode use this speech, that the old and New Testament, and the Canons and Constitutions of the Apostles, were all fairely bound up, and offered to the Clergie at their generall meetings, and their consent thus required; ye shall *pari reverentia*, with the same respect, receive and professe to follow the holy Scriptures, and Canons of the Apostle. No sooner were his words uttered, but I remembred the Relation of a friend that heard him read against by an outlandish professor, and protested his opinion was the disgrace of Protestants, and that he would Print something against it. The like I have heard from *Vedelius* often censured by him: but his Lordship wants no learning to answere for himselfe, and so he did presently to his Clergie, when he gave them counsell to remember the care of their Ancients for the peace of the Church, *pari affectu, reverentia & obedientia*, the words he sayd explayned themselves to be meant *æque* as well, but not *æquditer* as much: *Non pari gradu, &c.* Not in the same degree, but with the same desire to obey the lawes of the Church, as the Lawes of God, and so truely all dutifull children are bound not to quarrell with the Church, but receive her commands willingly, respectively and obediently, as they doe the Word of God, and we shall never be at peace till that minde be in us, not to

L. 1 B. 2. wrong the Scriptures of their absolute infallibilitie, but to declare how sincerely we are lead by the Church, and how free we are from the spirit of contradiction, that nothing can appease that would curbe and order a crooked minde. Wee pray that Gods will may be done upon earth as it is in heaven: we know the degree is impossible, but not the integritie and sinceritie of the heart.

I have many instances of mistakes, and thinke men too blame that cannot heare one another. *Junius* a very learned Divine reades these words in *Tertullian*, *Vos pagani ad Solem vibratis labra*, to condemne the praying of Christians towards the East, which cannot be, for never did any Father dislike it or condemne it. He answeres the Gentiles accusing Christians, if they worship not the Sunne, why doe you turne that way? He tells them their prayers were lip-labour, and that they lost their labour in a false object, for the Christians worshipped not the Sunne, but the Sonne of God. He addes further, that Almighty God crossed Pagans of purpose in their temples, and turned his into the West, because (as *Vitruvius* saith) they builded theirs into the East: but in this he is also deceived: for the most Ancient Temples of Pagans, *Test. Clem. Alexand. strom. l. 7. p. 724.* did turne εἰς Νότον, &c. Towards the West. *Vitruvius* writ in the dayes of *Augustus* when Christ was borne, and counselled him to build Temples for the honour of Pagan Gods with their aspect into the East, but saies not that it was the most ancient custome, as *Clemens Alexandrinus*, sayes of others with the aspect into the West.

Truely Sathan versed the in Scriptures foresaw that the times of the New Testament. *Ezech.* 43. 1. 2. 3. 4. 5. and 44. 1. 2. 3. would turne Temples into a New Posture, for its plaine the Prophet speakes of the times of the Messiah, and he is that Angel that comes from the East, *Revel.* 7. 2. and *Tertullian* fits us further with his meaning and the truth, *Adverſ. Valentianos.* He compares these Heretickes in hiding their secrets to the *Eleusinian Holies*, whose Temples had many curtaines and doores, which their Novices were five *yeares* in passing to the *Sacrarium*, where their Idoll was: but our houses and oratories of worship are not so, but as Christ and the blessed Spirit are figured by the *Dove:* so is his Spouse, and the place she loveth is open, &

aloft

aloft, towards the light as the East, &c. *Veritas nihil erubescit*, truth is not ashamed of the light. This was the custome of all Christian Churches censured for superstition, but it sheweth the alteration of times, and puts difference betweene the day-spring with Christ, and the long night of obscuritie before his comming, and the custome continued constantly without any change, till the dayes of *Pope Leo*, who upon just occasion altered it, and that sheweth how the Church esteemed of ceremonies, as no matters of faith, but of such orders as were mutable at the will of the Church. LIB. 2.

Tertull. de Corona Milit. Custome in civill things is taken for a Law, when Law failes: neither skills it in a matter indifferent whether it stand by Scripture or reason, in as much as the Law is grounded upon reason: Porro si lex ratione constet, lex erit omne jam quod ratione constiterit. Lib. de Iejun. adverss. Psych. though God hath delivered to thee the keyes of the Market, permitting thee to eate all things, yet he hath not locked up his owne Kingdome in the Market. Its grosse ignorance to put no difference betweene things necessary to faith and salvation, and things of a middle nature that concerne order and decencie. What a mistake of Scripture is that, *Eccl.* 5. 1. to put all Religion in hearing, and count a private Prayer in a publike place the sacrifice of fooles. Skanne the place well, and we shall be taken tardie in our owne sense, for by hearing is meant obedience, and not that dutie of the eare, which is but a ceremonie of no substance without the other.

Observe foure things for better satisfaction. 1. God requires obedience. 2. Sacrifices are upon the presuppo-sall of disobedience. 3. Repentance ought to goe with all sacrifices, and without that no remission by any oblation. 4. In some sinnes God admits no sacrifice at all, *Psal.* 51. 16. *David* knew that wilfull sins, as *adultery* and *murther* admitted no legall sacrifices for he professeth he would have given them: but contrition was here onely the sacrifice, & without any other was the cure. Hearing is the end of comming to Gods house, that is, to obey, and this is more then all externall service, which is but an outside to it; so that hearing in the Church is as well to be taxed for a foolish sacrifice as Prayer, and therefore mistake not the Text, and thinke hearing of Sermons is no folly, neither looke otherwise upon

Lib. 2. lip-labour in Prayer, then thou does of thy vaine hearing, for both are alike without dutie and obedience, this is the principall to which all other are but accidentall.

*Ioh.*4.24. *Spirit and Truth*, is as wide on the other hand to reject the externall service; for *spirit* and *truth* is not thy spirit and truth with which thou doest worship God: but it is God himselfe that thou must worship both with thy body and soule, 1 *Thes.*5.22. is another text ill taken, for its meant of prophesie, and not of ceremony, avoyd the evill of preaching, and not the Church orders which are examined to thy hand. Heare the Preachers, try what they deliver, hold what is good, and beware of being deceived by the very appearance of an evill doctrine, be it never so plausibly delivered. *Iude v.* 23. the *Garment spotted with the flesh* is not a Church Surplusse, on my word, but a greater matter, and that which thou heeds lesse, a schismaticke or an heretick in a corner. *v.* 4. a despiser of good government, and he is compared to a dead body in the old Law that polluted any cleane garment it touched, so touch thou these Creepers, and they will spot thee with Schisme, or heresie, from which deliver thy selfe by avoyding their company.

It pitties me to thinke how many in the Church are, 2 *Tim.*3. 13. πλανῶντες πλανώμενοι, *deceived deceivers*, as well pastours as people. Great skill is required to prevent danger in our dayes. There be also a worse kind of men, *Eph.*4.14. ἐν τῇ κυβείᾳ, *lyars in waite to deceive*, *very cheaters* and *false Gamesters*, worse then *suggana's Dice*, to the which they are compared, and which cousen exceedingly the simple. Zeale I feare hath a little transported some to censure too deepely by the fathers all Stage Playes. It is true the fathers condemne Pagan playes, because they are renounced in our baptisme. Secondly, because they renounce our baptisme againe if wee be present at them. Thirdly, they are Idolatrie, and the service of Pagan Gods, and therefore they straine hard that apply them to our times. Secondly, drinking *ad plenos & æquales calices* is also condemned by the fathers: but to straine it to all civilitie in that kinde I understand not the Arguments, and from particulars to conclude generalls is want of Logicke, though (I confesse) the men that do so want not learning, and I lament we have lost it in better things.

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I will conclude with one ceremonie that I have seriously thought of, and the more because he that hath written an whole booke against it, is therein the weakest in all his workes, and spares his fathers, because here they are not to bee found in his way in the least measure. I will not adde affliction to affliction, I tender his good and all mens profit, if I can give them any satisfaction I shall rejoyce for I study not opposition, but caution in opinions and instruction in the truth, which I am as willing to take as to give it to any. LIB. 2.

CHAP. X.

How to worship the Trinitie both with personall and essentiall honour, and how the Name Iesus must be adored, and how it may for the externall gesture be commanded by the Church.

THere be many objections against the adoration of it. First, its against the *being of God.* Secondly, the *worship of God.* Thirdly, the *Word of God.* The being of God thus, all the three persons are the same essence, therefore must they have the same worship, *Ioh.*5 23. from the same essence and operation our Saviour concludes equall honour. Our Creed, saies, *no person is greater or lesser then another; but they are all three co-essentiall, co-equall, co-eternall, and thereupon concludes that Unitie in Trinitie, and Trinitie in Unitie is to bee worshipped.* The Papists are justly blamed, that they make the name *Iesus* greater then *Iehovah.* Secondly, to worship a sound the object of the eare, is the same that to worship an Image the object of the eye. Secondly, the word of God, *Phil.*2. 10. is neither meant of the name Jesus, nor a bodily knee to doe him worship. In answering to the first reason we say the worship of the Trinitie is essentiall and personall, common and proper. Essentiall worship belongs to all the persons, both for their being which is the same, and their undivided co-operation, as the worke of the same thing, *Ioh.*5.17. *My Father worketh every day, and so doe I,* and I can no more breake the Sabboth day then he, for the same things he doth at any time, the same are also done by me, and here no worship is more due to the sonne, then the father, nor more appropriate. *Ioh.*

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Iob.5.19.20. the persons that are not *aliud*, another thing, are *alius ab alio* another distinguished from another, so that a father is not a sonne, nor a sonne a father, and as this makes distinct subsistences, so makes it a distinct manner of working. *The sonne can doe nothing of himselfe, see nothing of himselfe, but from the father he sees and does all things*, and according to this subsistence and this manner of working he is to be worshipped with names appropriate, incommunicable, inseparable and reciprocall: and of all names given him, *Iesus* is his due and proper name, which no other person can have. *Jesus is that Christ, that Sonne of God*, and so in all, as no other can be. God the Father never gave this name to any, and yet he gives it thrice to him; first, at his conception by an Angell, *Luk.*1.31. 2. At his nativitie and circumcision by his parents, *Luk.*2.21. 3. At his exaltation when he swore this honour, *Phil.*2.9. That honour is due to this name by appropriation, I prove it by these arguments. 1. *Positively*, its the onely name that containes us and our salvation, *Matth.*1.21. *Thou shalt call his name Iesus: for he shall save his people from their sinnes.* In this name the Scripture is fulfilled, *Mat.* 1.22.23. *Emmanuel* is such a man as includes two natures God and man, and to be so united is peculiar to the second person, and this union makes him Jesus, and he is so with us, as he can bee with no other creature, 1 *Tim.*3.16. *God in us*, that is, God in our flesh, *Iob* 1.14. *Colos.* 2.9. *Hebr.* 2.16. *That which is borne of thee shall be called the Sonne of God, Luk.*1.35.

This Sonne of God obtaines a name, *Heb.*1.4. and what name, but to be called Jesus, and this he obtaines. First, *by Nature* as the Sonne of God. Secondly, *by Grace* as the Sonne of man. Thirdly, by *Merit* as God and man. By nature the Sonne must obtaine it, for neither Father nor holy Ghost can obtaine it, and if we durst give them the name, the relation would presently confute us, they are no sonnes, nor can be borne, and therefore the name Jesus is not competible to their persons. Secondly, he obtaines it by the grace of union, and so it excludes also the other two persons. Our nature in Christ cannot deserve the union, therefore he hath it by a peculiar grace, as no other sonne can obtaine it. Thirdly he gaines it by merit: for as hee merits our salvation: so he deserves his owne honour, *Phil.* 2.9. *Heb.*2.9. *Rev.*5.12. his death brings him his honour. So that

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now positively wee may frame foure Arguments. Lib. 2.

First, that name in which is our life and salvation, that name may be adored, but in this name Jesus is life and salvation, &c. *Joh.* 20. 31. *Life in his name.* No name but this hath life in it, *Act.* 4. 12. *There is no other name under heaven given among men whereby we must be saved.* Its no bare name or empty sound that carries such an Emphasis with it, for as God and his name are one, so is the second person and this name one, nay, its his personall name to which all the rest are but attributes, and names appellatives or common, and they are all to be adored as attributes, because they are the same with him whom we adore, *Ioh.* 20. 31. Jesus is that Christ. The Jewes denied not the first name but the second, and did excommunicate any that would so confesse him, *Ioh.* 9. 22. The reason was that they tooke him not to bee the person promised, but Iesus of *Nazareth*, from whence no such good as they expected could come, and they were shamefully blinded in that Text, *Isa* 9. 2. where he is promised to be, not to be borne. *They that were in darkenesse saw a great light*, and it shined to them by his habitation, which was the great stumbling blocke of the Iewes to reject him, as not dwelling amongst them. They might have knowne him heire apparent to their Kingdome by his parents, and to be borne at *Bethlem in Iudea* by the Emperours decree and demonstration of the wise men from the East, and his starre from heaven.

Matth. 4. 14. quotes the Prophet to prove his habitation at *Nazareth* to be appointed him of God, and if they had followed the Hebrew Text, as they did the Greeke, they should soone have seene their mistake, for the Septuagints were never more overseene then in this, and their folly is out of measure admirable, and certainely Satan either blinded them, or jogged their Scribe on the Elbow, when hee penned the translation of that place in *Isay*, from them Τραχυτητα, τραχεα ὁδους, most senseleſſe words, and worthy noting that a people following this translation in their Greeke Synagogues, should heare nothing but folly in so weightie a point as this was concerning the abode of Iesus in *Galilee*, and not in *Iudea*, by the which they deemed him not to be Christ, and so lost their salvation in this sweet name, to which Christ is given as an attribute, and that with an

Emphasis *that Christ* the Iewes denyed. In *Iohn* is added also *that Sonne of God*, Iesus is that Sonne of God that obtaines this name and is to be adored in it, *Act.* 2. 36. *Let all the house of Israel know assuredly, that God hath made that same Jesus, whom yee have crucified, both Lord and Christ.* Iesus crucified obtaines the honour of both the other names, whereof the one sheweth his office, and the other his power, and I pitty those Divines that are so dimme sighted in their Logicke, as to lay an argument in them to injury the name Iesus, saying, if names must have honour, then Christ and Lord rather then Iesus, because, Iesus is the name of his humiliation, Christ and Lord of his exaltation: but let mee tell them the cause is above the effect, and the crucifying of Christ is the cause of his exaltation, and therefore in that name Iesus is the honour of Christ and Lord merited, and duely given unto him.

Let me adde further for full satisfaction, the frequent copulation of foure names with Iesus. First, a *Sonne*, a name of Relation. Secondly, *Christ*, a name of office. Thirdly, *Lord*, a name of dignitie. Fourthly, *Soter* a Saviour. Iesus is Soter; what a tautologie? A Saviour is a Saviour, or Iesus is Iesus? No, there is more wisedome in words then so to judge. Iesus is the personall name, and Soter as the other an appellative name, *Num.* 13. 17. *Moses* called his servant *Iesus*, and therefore God gives not this name alone to his Sonne: for undoubtedly *Moses* gave it him by way of mystery, when he sent him to search the holy land, into the which he was to bring Gods people. Wee reade not of any such thing. *Moses* might doe it by discretion and that wisedome God had given him in generall: for Magistrates as they are of God, so they are indued by him with an excellent Spirit to doe many things of themselves without speciall commands. If divine honours be to names, how is God alone worshipped? For our adversaries so dispute, as if names were emptie sounds, *Exod.* 20. 7. *Thou shalt not take the name, &c.* What say you? Is honour due unto it? Yes, say they, as to the Word of God, which we worship not, when we honour it, and so names may be honoured, but not worshipped: what say you? Is not Gods name himself, & therfore will you honour it & not adore it? Take heed of that; my Argument is of life in a name, and honour to it:

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you will say to one name and no moe? Yes to all the names of God and Christ, yet with such distinction as the word makes of them. L. 1. 2.

Gen. 17. 1. *El-Shaddai*, is the first ground of Gods covenant to *Abraham* and all men. I am God All-sufficient, and I make a covenant. If he were not able to helpe us, in vaine were it for us to walke with him, and be upright, something else must stay us up, if he be not sufficient, if he be, we must obey. But *El-shaddai* is not sufficient to save us, *Esa.* 13. 6. *Shad shall come from shaddai*, that is, destruction from the mighty, and therefore power is not for us without a Jesus, *Exod.* 6. 3. *Iehovah* is another name and more effectuall in the Covenant, that as God is able, so hee saves, his will and his power are enough: yet I dare not say so till I come to *Jesus*; for *Iehovah* gives being three wayes, to himselfe, and its most miserable to a sinner to thinke God hath a being. It were better he had none, for now he is sure to perish by him that will take vengeance on his sinne. Secondly *Iehovah*, gives being to his creatures, but it were better wee had never beene, than to live and dye as we must without a Jesus. *Malunt enim extingui penitus, quam ad supplicia reparari*, are the words of *Minutius Felix* to a wicked man, *non ignoro plerosque conscientia Meritorum, nihil se esse post mortem magis optare, quam credere, &c.* Thirdly, *Iehovah* gives being to his Word, and that proclaimes our woe without Christ; we are troubled till we come to him, *John* 14. 1. *Let not your hearts be troubled, ye beleeve in God, beleeve also in me*. Here is our life, and this name containes it.

Canon Eccl. 18. in divine service, *When the Lord Iesus shall be mentioned, due and lowly reverence shall be done by all Persons present as it hath beene accustomed; testifying by these outward ceremonies and gestures, their inward humiliation, Christian resolution, and due acknowledgement, that the Lord Iesus Christ, the true and eternall Sonne of God is the onely Saviour of the world, in whom alone all the Mercies, Graces, and promises of God to mankinde for this life, and the life to come, are fully and wholly comprised.* Two things I will observe from the Canon, outward ceremonies, inward grace, for the ceremonie that is referred to custome, and such reverence required as the Church best approves of, and this is variable in the gesture, either by bending the head, whole body, or knee, for the Church is not superstitious in the affirmative, to judge any one par-

Lib. 2. particular posture necessary: as they doe in the negative, that judge every one Idolatrous in their owne superstition. That outward worship is necessary for the body, I doe thus demonstrate it. Worship is an immediate act upon God, and therefore the body being Gods immediately, must immediately act upon him, as well as the soule, and therefore whatsoever the body does in divine worship is not a ceremonie, but a substance, not a signe but a part of Gods worship, and so God and not man commands it: but this is generall, *glorifie God in your bodies for they are his*: but the particulars are voluntary, and every action of the body comes from the soule, and mans will hath the command of it, and may prescribe the body a forme, and this is but a ceremonie, and no necessary part of Gods Service. Now if we may follow our owne wills, which are often prepostrous, may we not follow the wise will and command of the Church, and truely he that will not, is worthy of his punishment. The ceremonie then is left in the power of the Church. Inward grace that must move us to honour Christ is necessary, and no man ought to be without it, nor the worship that is due to Jesus essentially and personally, and to hit the purpose, we have seene why it is due by the Canon. *All the Mercies, Graces, Promises, &c.* are in him, and by this name Jesus expressed to us, and we to it must expresse our thankefulnesse.

Secondly, that name that is the Sonnes of God by nature, and that he alone obtaines in the relation of a Sonne, that no other person can obtaine is to be adored, personally and properly. This is done to the glory of *God the Father*, *Phil.* 2. 11. No dishonour accrues to any person in the Trinitie, that one is honoured personally according to his relation. The knee to Christ is his due honour, and it redounds to him that sent him, and hath him for his Sonne.

Thirdly, that name which is the Sonnes of man by grace is to be adored for the personall Union, and this is proper to Jesus. The *Arrians* as they are hereticks, so are they Idolaters, for worshipping a man without this union, and here I may crave pardon to passe my opinion of the picture of Christ, and the placing of a crucifixe over the holy Table; I desire to silence no truth, and I would have beene silent in this, if our times needed

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not the scanning of it. I know many hold that Christ may have his Image taken, *Euseb. 7. c. 14. Sozom. l. 5. c. 20.* many historians and writers report such a thing, and *Eusebius, ferunt*, they say the statue at *Caesarea Philippi* had the Image of Jesus upon it: yet he addes of his owne, *It may not seeme strange that such of the Gentiles as were cured by our Saviour did these things: seeing we have seene the Images of his Apostles, viz. of Paul and Peter, and of Christ himself, expressed in Tables: because the Ancients, by an heathenish custome of the Gentiles, were wont in this manner to honour those whom they counted their preservers.* I will not take the advantage of words, and say the custome was heathenish, and therefore to be abhorred by Christians: but my advise is well to ponder this reason, *totus Christus est adorandus, ergo non est pingendus*: civill and historicall uses may not be made of things meerely divine. Againe I wish all Christians well to ponder this place, *Deut. 16. 21, 22.* that the Lord will have no Image neare his Altar. *Act. 17. 23.* passing by I beheld τὰ σεβάσματα your Images and Altars. We are to reverence God before his Altar, and therefore beware of an Image: for as the Altar is placed for God, so is it also for the Image, that he that worships God before his Altar, may also worship the Image that stands to represent him. This caution by the way. L. 1 B. 2.

Fourthly, that name which Christ as God and man merited is to be adored, but by his death he merited this name Jesus, &c. *Sar. Epist. 62.* layes of *Cato, Lelius, Surena*, and other famous men, *Egnatius mirabar, &c. tantis nominibus Jehovam usurpari.*

Comparatively I adde a fifth Argument, *Heb. 1. 4.* that name that is better than Angels, and consequently all the Creatures is to be adored, *v. 6.* let all the Angels of God worship him.

Superlatively I adde a sixth reason, *Phil. 2. 9.* That Name which is above every name, &c. *Eph. 1. 21.* Named in this world, and the world to come to be adored. To us it is above every name, I say not greater but better. Our blessed Saviour to shew his love to us of the Gentiles, tooke up his habitation amongst us. *The 20. Cities Solomon* gave to *Hiram* for his helpe, become the receptacle of Christ, and we obtaine him, and our Salvation in him.

Lib. 2. The objections to the contrary neede not many words to answere them. Its not against the being of God to give personall honour as well as essentiall, and confesse due praise proper to Jesus Christ, and it offends no person, nor injuries any name to take notice in speciall what we doe and ought to doe. Secondly, though the eare heare the sound of the name yet the heart adores is in the true sense, and we divide not the name, and the thing, but take them together as one, and so adore not two things, as they doe that worship God and an Image. Thirdly, its so farre from being against Gods Word, that its commanded by it, I will not say for the ceremonie, for that may be diverse, yet me thinkes the text warrants as well the outward as the inward reverence.

S. *Augustine* in his search of the Trinitie being admonished by a child, considers his owne weakenesse, and desisted from the scrutinie above his measure. The storie was this. *A Child keeked water out of the Sea into a little hole with a shell or spoone to emptie the Sea*, as he told this Father, to teach him what he could doe in the great Mysterie he had before him. *Bernin. pius pulsator pectoris mei invenit, quod temerarius scrutator invenire non potest.* 1 *Tim.* 6. 4. *vaniloquia* sticke about questions. *Chrysost. Hom. in Locum, quando animæ cogitationum fibra vibratur &c. Tunc quæritur cum vero sana fides non quæritur sed fideliter creditur.* When *Peter* asked about *John*, *Christ* answered, his answere was, *What is that to thee? follow thou me.* Kings may be angry when Peasants talke of all their doings. S. *Basil* complaines of violence to truth, and vehemencie where there is no heede. *Quarelæ mi Senatus*, distraction of truth and affections. The Sunne twice in the yeare divides it selfe equally to all the world, but stayes not upon the equinoctionall line, but runnes over so on both sides, that times are various in cold and heate, and it does no hurt: but when we passe our Equinoctiall line our over-much zeale, or shamefull lukewarmenesse mischieves us. A father smiles at his child in a strange place that askes many questions: but when he is of age he corrects him for such childish trickes. We might by our age be more wise, yet I thinke our folly was never greater than at this day, and the rod is ready to correct. God grant it may be no more than a fatherly correction.

Chap.

CHAPTER XI.

Of the word Mysteries, Mahozim, Analogie, Church Policie, and the two extreames of it in the Pope and Dioticipher. The determination of the times, and the seven Churches of Asia.

SECT. I.

THe Word Mystery applyed to the Gentiles signifies three things, the mysterie of the *Gods of their Fathers*, of the *unknowne God of their Sonnes*, and of *Elohim Mahozim* joyned with him, *Dan.* 11. 37, 38. The Ancient gods of the Romans were such as the world had in honour, we may consider their Idolls and Idolatry. Their Idols are the starres in heaven, where the Celestiall Gods dwell; and Images upon earth, wherein their terrestiall lords had their habitations. The one are called the *Host of heaven* that held state in the starres, and stirred not from them to mixe themselves with terrestiall men, but meant them all their good by their Lords and Mediators upon earth. Their greatest Mysterie was to catch these Lords in their Images, which they made for them, and beleeved that they dwelt in them to heare their prayers and mediate for them to the Celestiall Gods: and they grew so fortish in this apprehension, that they drew all their Gods into Images of their owne making, as the supreame God, Angels, dead men. At the first, Images were for dead men, and they thought they were most happie, that they could meete with their dead friends in the workes of their owne hands, and conferre with them of another world: then comming to the knowledge of Angels that never had bodies, they brought them into bodies too, and this was most true: for the Devils cast out of heaven, were well content to come to men, and enter their Images, as well as their imaginations, and delude them, as they did *Adam*, with faire promises. L. 1b. 2.

Ephes. 6. 12. They are above us by creation, but never could get within us till our fall, which hath made them Rulers of the darkenesse of this world, and as farre as that hath entred, they

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I can take their place with us and within us. They are also against us in high things, the middle masters of our soules, and therefore no wonder to be adored: they be found in Images, as they were in the Serpent to deceive us. Good Angels and dead mens soules never came within Images, but Devils have done this, and gained so farre upon the world, as to call God himselfe into an Image, and tye him to a place. These bee the Idolls of the Gentiles invented by the adversarie of all mankinde. Their Idolatry is to worship them with Images, Altars, Sacrifices, Temples, Stage-playes, and all worldly Pompes and vanities, which all good Christians at their Baptisme were to renounce, and receive Jesus Christ in steede of them all.

Sect. II.

The Mystery of the Unknowne God of the world.

THis Unknowne God is Jesus Christ, and the Mysterie of him is this, 1 *Tim.* 3. 16. that he is God in our flesh, and that we by faith beleeve in him. Gentiles we were running after dumbe Idolls, but Christ is preached unto us, and the world that knew him not, when the God of the Fathers were worshipped, now by their sonnes is received, and according to *Daniel*, as the Fathers (being Kings) would none of him: so now their sonnes (being Kings) are come in, and whole Kingdomes have submitted unto him.

Sect. III.

The Mysterie of Elohim Mahozim.

DAn. 11. 38. The first word is used both plurally for many, and singularly for one, *Eloah, Elohim*. The Fathers Gods are many, the Sonnes but one, for they that reject many Gods contene themselves with one, and their distinction is that they multiply not Gods but mediators, for all the munitions of *Mahozim* are given to the strange God. How to translate the words is

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an exceeding great difficulty. In the first place its plaine the multitude of gods are rejected, and in their stead a new God is assumed, first the God of Forces are mentioned, and the singular and plurall number conjoyned, as *Iehovah* is with *Elohim*, one God three persons, so here one *Eloah* with *Maozim* plurall, for many remaine still as Gods, and we may call them God most forcible, or most forcible Gods, or mediators made as God, for I know not how to English the word, or conceive a right of them, except S. *Paul* had directed me that quotes the words. 1 *Tim.* 4. 1. The Spirit speakes *Verbatim* or word for word that *Maozim* or *Daemons*, a word againe that translators know not the use of it, for *Act.* 17. 18 they translate it *Gods*, and in *Timothy Devills*. S. *Paul* is plaine, that in no place where hee useth this word he meanes a Devill: for what be the Doctrines that have beene taught concerning the parties he mentioneth, and who are the Authours of them? Doe not all men know the divines of the heathen, that is, *Poets*, and *Philosophers*, and what their teaching is S. *Paul* knew full well, and so might we if wee would learne it from them, and it would quite the cost and pay us well for our labour. Certainely they taught no doctrines of Devills, or how they should be worshipped, but that *Daemons* were mediators for us to the Celestiall God, and so *Daniels* God in the singular number joyned with *Maozim* in the plurall is a Christian abuse of God, making many Patrons of prayers, yet still keepe to one God: but God in the verse is twice repeated and that in a diverse signification. L 1. 2.

The true God is called the Lord of Hosts, and so some would understand the God of Forces of him: but S. *Paul* teacheth me to take it for a false God, and that in the multitude of Saints that shall be joyned with a strange God, that is, the true God, that the Romane Fathers would not know, and which their sonnes doe know, but abuse him by *Eloah Maozim*, or other Forces in their prayers, than the onely potentate Jesus Christ, in this matter of prayer, our onely *Eloah* with God. This is that Mystery of iniquitie that followes in the next verse to the Mystery of godlinesse, denying Jesus Christ his full right in that Article, and those immediate words foregoing, *received up into glory*, as also those words following, *forbidding marriage*, a plaine expo-

Lib. 2. sition of those words in *Daniel*, *not regarding the desire of women*, so that three Mysteries of the Gentiles are handled. Their subversion by Sathan, leaving no foundation of a true God. Their conversion by Christ, as to an unknowne God, and their perversion by Antichrist, wherewith the foundation being layde in the strange god, they adde another unto him, *Rom.* 10. 14. calling upon the Saints in whom they must beleeve too, or else by the Apostles rule they cannot call upon them.

Sect. IV.

Analogie with the Iewes.

AS there is an Analogie of faith, so of order, 1 *Cor.* 10. 1, 2, 3, 4. We have the same Sacraments, and in the wildernesse they are examples to us, *v.* 6. They liked not the order of *Moses* and *Aaron*, but murmured at their preferment. They made a Calfe in the wildernesse, and kept an holy day of their owne. In *Egypt* they wanted libertie to serve God, and when they had it they mightily abused it. We shall heare further of this Analogie in that which followeth.

Sect. V.

Their Policie from Christ.

WE have heard some thing of it in the Episcopacie, and shall finde more to make us confident, that Christ left not the keyes equally with all Pastours, but appointed some in degree to be above others, and this is that which wee adde of a lawfull Hierarchie, consisting in a threefold degree of Bishops, Priests, and Deacons. I would adde one thing of placing Bishops over Cities, that though alwayes one had the government in them, yet their multitudes might at the first be very few. It is sayd of *Gregory Neocesariensis* that he was Bishop of *Neocesarea* when there were in it but 17. beleevers.

Sect.

Lib. 3.

SECT. VII.

The great Apostacie.

I Call it great, because its compared, *Rev.* 11. 2. To the great Court of the Temple which is cast out by divine measure, and the exact consideration of it in my opinion, will much satisfie us about Popery rightly to understand it, and cause many contentions and false imputations cease amongst us.

SECT. VIII.

The Popes excessive Monarchie.

THe Bishop of *Rome*, Patriarke of the Dioceese of *Italy* are tolerable termes: but Bishop of the Universall world is an excesse of pride, and such a principalitie as Jesus Christ gave to no man after him.

SECT. IX.

Diotrephes defective presbyterie.

THe Aristocracie of the Church is amiddle betweene two extreames; for as the Pope seekes too much: so Diotrephes diminisheth the authoritie of the Church, when he would have it in the hands of all Pastors, and he is noted by the Apostle, that he would not receive them that were set over him, but stood upon an equall preeminence in all Churches, as they doe in our dayes that would advance their Parishes into an absolute jurisdicton within themselves.

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Lib. 2.

Sect. X.

The Determination of times.

Dan. 9. 24. Sets downe the exact period of the Iewes Church and policie, and brings it within the compasse of 70. weekes. The last 70. yeares are famous for the birth and death of Christ, and the destruction both of the Citie and Sanctuary, *Rev.* 13. 5. 42 Monethes make an end of the Apostacie, and end the times of the Gentiles.

Sect. XI.

The seven Churches.

THey are memorable for their types, *Rev.* 22. 16. All things are testified in them that are in the Revelation, for we have no other Churches but the seven mentioned; and therefore as we see in them great diversitie, yet all true Churches: so *Rome* must needes be in the true Church; for otherwise the *Revelation* doth not testifie of it, and he that will reade or heare the story throughout shall finde both Churches layd together, and those things taxed in the universall and Catholicke Church, that concernes the errour of it.

Chap. XII.

The desperate folly of Idolaters, and the duty of all good Christians to inquire both for a good and old way.

IEr. 2. 25. *Withhold thy foote from being unshod, and thy throate from thirst: but thou saydst, there is no hope. No, for I have loved strangers, and after them will I goe.*

Jer. 6. 16. *Stand in the wayes and see, and aske for the old pathes, where is the good way and walke therein, and ye shall finde*

finde rest for your sour soules: but they say, we will not walke there- L. 18. 21.
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SECT. I.

The way to the Church.

MAny finde the way out of it, and being departed desperately continue in their errour. *Ahaziah*, 2 *King.* 1. 2. is sicke of his fall, but seekes not to the God of *Israel*, but to the god of *Ekron*, as if there had beene no God in *Israel*. The Prophet complaines that the people of God put off their shooes, either in reverence to Idolls or in haste to be gone to seeke after them and Idolaters for helpe, and by their prayers and vehement calling upon them, or great speede to come unto them suffered great thirst: but they had better have stayed at home, and with lesse paines have sought to a God neere at hand: but see the despaire of the wicked, there is no hope, and yet they will bee confident of their owne way, *Jeremie* 44. 17. to prosper when they provoke God by disobedience.

2 *King.* 6. 33. *This evill is of the Lord, what should I waite for the Lord any longer?* His anger was against the Prophet, as the cause of the famine, and he hath sworne he shall dye for the evill. The murderer is at the Prophets doore, and in naturall feare he speakes to the Elders to *sut to the messenger, shut the doore upon him, and hold him fast* for comming in. *Is not the sound of his Masters feete behinde him?* By this policie the Prophet gaines time to speake to the King, and promiseth plenty: but hee will not beleeve the saying, the evill is of God, and I will revenge it upon thee, for in vaine it is to expect any good by thy words, I will waite no longer, here my will shall be my owne law, &c.

Sect. II.

Her mourning for our obstinacie.

Isa. 7. 4. *Take heede, be quiet, feare not, faint not* for fire-brands that smoake: aske of God a signe from heaven when there seemes to be no hope upon earth; or aske it in the grave, when you feare to be buried by an enemie. But see the sinners plea, *I will not aske* when God commands, nor tempt him when he is willing to bee tryed. The Lord will give a signe, which is the signe of signes, when our enemies, *Psal.* 74. 4. set up their *signes for signes*, that is, their banners for their Idols, boasting both of victory and religion, *v.* 9. *We see not our signes*, such as the Prophets gave us of Gods presence, and that must be our mourning, and in this the Church mourneth, saying, *how long Lord shall the disgrasser reproach?*

Our Mother laments to see her pastours disgraced, and her people distracted, and all her children crying, some for one thing, some for another, and all discontented. S. *Cypr. Serm. de lapsis. Plus pastor in grege si vulnerato vulneratur; the wound to the sheepe, is more to the shepheard, than to the sheepe.* I hope there is never a Pastour in the Church of *England*, but mournes with our Mother, and makes out for peace. I have begun with our Mother, remembred my duty to my Bishop, and commended my selfe to all my Readers, and now in the fourth place my desire is to shew the path I meane to follow, which is without feare, though I know it cannot be without fight. *Leo Serm. 7. de Jejun. 10. Meritis, formido sublata est, non pugna.*

I am confident of my way, and feare not the fight I finde on both hands, either by Poperie for one Pope and his faith, or the Presbytery for all sorts of Governours against the Episcopacie, which I intend to defend, and if it had not beene for them that maintaine it against all Faction and falsehood; I know what our faith and order would have come unto long before this. *Tertull. adverss. Gent. non procul ab initio Apolog. accusatio*

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cotum est, & pœna felicitas. So it was to Christians when they strove with Pagans for their religion, and suffered Martyrdome most willingly for it. S. *Chrysost. Hom. 2. de laud. Pauli, Tyrannos, ipsumque Neronem, velut quosdam culices æstimabat.* They are but flea-bitings, and the buzzing of gnats, that torment us for the truth, gaine that, and we conquer all, and may most willing for Christ suffer all things. L 1 3. 2.

SEC. III.

Standing in the way is to finde out one way.

OUr *Station* is in ignorance, our *inquisition* must bee after knowledge, our *knowledge* must be after that which is old and good, that which is *old and good* must be our way, our *way* must be our walke, our *walke* must be to rest, our *rest* must bee for our soules, and our *soules* for him that gave them, and woe to him that will not thus walke: but wee must first stand and see our ignorance, and the danger of it in many wayes. If we make no inquisition before we runne, we leape out of one errour into another, and stand safely no where. If we inquire, and dislike old wayes for new, we love change but not truth, and like well every day to have a new Religion. If wee cleave to an old way that is not good, we may live in it an hundred yeares and dye accursed, for age will not save from destruction, *Isa.* 65. 20. Good it must be as well as old, and when we have found it in both we may be confident of rest.

I have read what my age and strength would afford me. Many bookes of Popery, and many of those they call Puritanes, and there is distance enough betweene them to beleeve, that if the one be an errour, the other may be the truth: but I finde it like an old womans Religion that would needes say her Prayers unto me for a Penny, and first in Latine she babled shee could not tell what, as for *vitam æternam, bite him and burne him againe.* Then she prayed in English, and I willing to know her reason, answered roundly, that by her faith, *if the old Religion would not serve her, she would be saved by the new.* So is this imagination, either Popery or separation shall save me, we may seperate for that

Lib. 2. that which is new, and both new and old may be nought, and therefore as I will owne no Religion that is new; so neither that which is old, but not good: give me one that is old and good and I will follow it, and so I addresse my selfe for the Episcopacie, both against Popery which is old, and the Presbytery which is new.

Chap. XIII.

Of many passages in a most old writer, Ignatius Theophorus, or a true zealate, bearing God in his heart, no Ignatius Loyola a firebrand of hell, or a firincendiary more for faction and falsehood, than the true faith and feare of Jesus Christ our Saviour, blessed for ever.

THe Jewes in zeale for *Moses* with that the blood of *Jesus Christ*. I have noted from *Ignatius Theophorus* this golden Aphorisme, *Nihil est praestantius pace Christi quâ frangitur omne bellum spirituale*, nothing is more excellent than the peace of Christ to breake all spirituall Forces, and subdue sinne, Sathan, and all the powre of hell in Heretickes, and all haters of the truth: Its worth the translation to take out of the Catalogue of Saint *Hierome*, what he sayes of this Ecclesiasticall writer.

Ignatius Bishop of Antioch, the third from Saint Peter, is persecuted by Trajan, and as a Prisoner, bound day and night, by Sea and by Land to 10. Leopards, that is, cruell Souldiers which kept him, and became worse for his curtesies to them, whose iniquitie hee made his owne instruction. He wisheth those beasts, that were prepared for him at Rome, might grinde his flesh as fine flower, for Jesus Christ. In suffering he confesseth he begins to be the Disciple of Jesus Christ, and desires to finde nothing in this world but his Saviour. Amor meus crucifixus est, my love is my Lord Jesus Christ, and his death my delight; fire, crosse, beasts, breaking of bones, division of members, and the contrition of his whole body, and all the tormentes

of

of the Devill to gaine Christ he counts nothing. When he received his sentence, and heard the roaring of Lyons, it put courage into him to suffer. Lib. 2.

All the way as he went he writ Epistles to Churches and their governours and governed, to pray for him, praise God for his mercie in his miserie, to remember their faith and order, and constantly to continue in all well doing. When he had sayled under custodie to *Smyrna*, he enjoyes *Polycarpe*, an hearer of S. *John*, and the worthy Bishop of the place. There he writes one Epistle to the *Ephesians*, another to the *Magnesians*, a third to the *Trallenses*, and a fourth to *Rome*. Passing from thence he writes to the *Philadelphians*, *Smyrneans*, *Polycarpe* their Bishop to whom hee commends the care of his Church at *Antioch*.

His faith was the Mystery of Jesus Christ, not in a fable and fancie, as Heretickes beleeved: but in truth, and being, as he was borne of a Virgin, truely God and Man, as he lived and dyed not in shew, but really and indeede; for such were his times, as we finde others be, full of fancies, which this Father abhorred, and laboured that divine truth might be established according to the Scriptures, and not humane traditions, though papists on the one side traduce him, and presbyterians on the other trample him under their feete, as in his writings savouring nothing of primitive times; because hee maintaines the order of Bishops, Priests, and Deacons; speakes of the Temples, Altars, and Sacrifices, which other Primitive Fathers cry downe for Pagan, pernicious, and most intolerable in Christian Congregations. But we are not to follow every fancie, but righteous judgement, of which I have spoken in my admonition to my Readers, to resolve themselves in the Authors what they say, and that not at the first appearance.

Ignatius hath the word Temple, but that was not in use, sayes *Origen*, *Minutius*, *Felix*, *Arnobius Afer*, and *Lactantius*, therefore some *Stelio* hath stolne the word into the Text. Bishops in the acception of jurisdiction, and the Hierarchie of the Church were frequently in use, with after Fathers: but now *Ignatius* must dissent from them, for there was no such thing as a Bishop so taken in the Apostles times, but the name was common.

Lib. 2. So that we have a way to make nothing certaine, and *Ignatius* shall be crossed either by some that writ before him or after him. *Phil.* r. 1. All Pastours are called Bishops, and therefore if *Ignatius* say the contrary in his time, he is contrary to the Apostle, and a theefe hath beene in him to obtrude a word to wrong him in his sense of Bishops, to speake of them before their time.

Epiphan. Haeres. 27. *Peter* and *Paul* were Bishops at *Rome*. Surely *Epiphanius* should have put this for his owne heresie amongst the Heresies of others. *Ignatius* sayes *Evodius* was the first Bishop of *Antioch*. *Eusebius* sayes *Ignatius* was the second, S. *Hierome* sayes he was the third. *Eusebius* contradicts in words *Epiphanius*, *Euseb. l.* 5. *c.* 6. makes *Linus* the first Bishop, *Anacletus* the second, and *Clemens* the third, and so excludes S. *Paul* and S. *Peter* from being Bishops of *Rome*, *Lib.* 3. *c.* 2. he sayes the same that *Linus* was the first. *Cap.* 16. *Clemens* was the third. *Lib.* 4. *c.* 1. *Alexander* was the fift. *l.* 5. *c.* 1. *Eleutherius* was the twelfth, &c.

Is there no way to reconcile these seeming contradictions? *Ignatius* may pacifie these quarrels, when he sayes of *Evodius*, he was ordained by the Apostles the first Bishop of *Antioch*. A plaine satisfaction to any Reader. Our Saviour ordained not his Apostles the Bishops of particular Churches, but of the universall, and therefore they are sayd to ordaine at *Rome*, *Antioch*, *Ephesus*, and in all places, Bishops. I hope no man is so senseleese as to say *Evodius* was all the Bishops at *Antioch*, taking the name for a common name to all Pastours, nor *Linus* all the Bishops at *Rome*: but as at the first, they ordained many Elders, all called Bishops, *Act.* 20. 17. 28. So in after times some one of them, or some other that followed the Apostles were appointed Bishops, as *Ignatius* takes them, and so all contradictions are cleared, and one Father made congruous to another, and all of them conformable to the Apostles.

Saint *Iohn* the last of the Apostles, and the latest writer layes that which *Baronius* affixeth to *Ignatius*, for the exemplar of all Churches. This Cardinall as if all the hinges of the Church did hang upon him, provokes us to the patterne drawne by the skilfull pencill of *Ignatius*, and sayes, see ye,

Innova-

Innovators your deformed monster in the picture of your Church. *Bar. An.* 109. *Nu.* 31. 32. He meanes us Protestants; but it were well he had the sight of his owne Church, and would learne out of Saint *Augustine*, or the Authour of those questions of the Old and New Testament under his name. *Children* (saith he) *are taken with inventions of antiquitie, which are but Sathans Sorceries to leade men into grosse errours*, and he concludes thus, *per traducem Antiquitatis commendatur fallacia, ut excusaretur turpis inventio*, the fallacie of antiquitie covers most of the corruptions of new inventions. L 1 B. 2.

When Sathan saw that Christ would beate him out of his way, saith *Suidas*, he turned his pagan Oracles into Christian Prophecies. When *Augustus* asked of one of *Apolles* priests, who should Reigne after him, Sathan gave the answere in Greeke, παῖς ἑβραῖος θεὸς μάκαρσιν, &c. *Witikindus* thus turnes it into Latine.

Me puer Hebraeus superûm Rex linquere tecta
Hac jubet & Ditis caecas remeare sub umbras;
Ergo silens aris tu nunc abscedito Nostris.

The truth of this we have in Saint *Iohn*, *Revel.* 6. 12. at the opening of the sixt seale which is the greatest alteration that ever was in the world, both of rule and Religion, the very doomesday of the pagan sovereinetie and superstition. The strangenesse of this Oracle made *Augustus* build an Altar in the *Capitoll*, upon which he writ in Romane letters these words —*Hec ara est primogeniti Dei.*— I could speake of notable jugling and shuffling things together, especially since the great alteration I shall speake of hereafter, and though Sathan was commanded to his pit and paganisme pulled downe, yet he creepes in secretly, and every man sees not his devises amongst Christians, of which the Apostle neither in practise nor profession would have us ignorant.

Ignatius is no other than Saint *Iohn*, whatsoever *Loyola* and lewd Jesuites may in their zeale seeke to infatuate us withall. I know no reason we should stumble more at an Altar and Temple in *Ignatius Theophorus*, than *Iohannes Theologus*, seeing in

Lib. 2. words and matter they doe not so much differ. It matters not that *Bellarmine, lib. 3. de cultu Sanct. c. 4.* sayes, *The Ancient Christians used not the name of Priests, Altars, Temples,* because of Jewish ceremonies. Certainely as they avoyded Judaisme in things opposite to Christ: so they spared not the appellation of such things as might be consonant to Christian Religon. S. *Iohn* spares none of the words excepted against, but useth them all, and there is in them good Analogie betweene the old and new Testament.

Temple, Altar, are of frequent use in the Word. The Ministers of the Gospell are properly called by him *Presbyters*, and the word is never used by him in the Revelation, but for the Pastours of the Church, and that in allusion to priests in the Old Testament as I shall shew. This word as its a word of Office, is never applyed by him in the same booke to the people, as our Novellists dare doe. The word indeede that signifies a priest is applyed to the people, and it were well our great critickes were lesse verball, and more logicall.

As for Temple and Altar they are frequently named, and no such Religion made in abstaining from these names. *Ignatius* must be fearefully curtled like *Davids* servants, and sent backe with shame out of these mens hands. The knave that inserted these words (as they speake) must be an egregious and most Impudent bold companion, that durst corrupt him constantly where he useth the word Bishop for a Prelate, and one that hath jurisdiction over others.

These names *Polybius, Polycarpe, Damas, Vitalis, Anacletus, Clemens, Onesimus, Evodius*, &c. must all be fictions, and either there were no such men in the world, or they were no other Bishops than all pastours are, & then both the name of *Elders* is generall, and their proper names, must have a strange sense, as also the *Deacons* he names by their proper names, with their Offices & order, will incurre strange conceits, and to draw them to the imagination of our dayes a most desperate interpretation, so that it were best wholly to deny the Author, and so they may deny S. *Iohn*, the Apostles, and all the Fathers, till our dayes more wise than all before them, to invent Jesus Christ his order of government, and for one Bishop, make all pastours Bishops.

Elders,

Elders Lay-men, Deacons ſervers of Tables, and all limited to a Pariſh, a notion ſo ſtrange, that he that reades the plantation of great Churches ſhould wonder they were ſo long in growing into a Pariſh, that filled Cities with their ſuburbs and Regions and Provinces round about. Lib. 2.

Ignatius ſalutes all perſons in their degrees, and if I be not deceived, that which I reade of the houſe of *Gavia* in one place, and *Gaius* in another, who is called a Deacon with *Ignatius* in his paſſage to *Rome*, may put us in minde of his marriage, as well as of his Miniſtery: but I will leave this to a further view in that which followeth.

Lipſius civil. doct. lib. 4. c. 3. Fatalis hæc ingeniorum ſcabies. *the itch of mens wits and eares is fatall* in theſe times, and almoſt incureable in the judgement of a great Phyſitian, who ſaith, that *there is no ſcab or itch more hard to cure, than the ambition of ſtiles and new opinions. Gal. lib. 1. de nat. fac. ut a Lipſio lib. adverſ. Dialog. c. 3.* My deſire ſhall be in meekeneſſe to apply the beſt Medicines I have, and my wiſh is I may not exaſperate, but with lenitives allay this furious humour.

CHAP. XIIII.

Antioch *in* Syria *for the Eaſt, and* Rome *in* Italy *for the Weſt, famous for Faith and Order.*

SECT. I.

I Muſt begin with that which I will continue in this Treatiſe, and as it is the end of all my thoughts, ſo ſhall they all end and conclude in it. *Antioch* began the Chriſtian name, *Act.* 11. 26. and *Rome* ſpread it into all the word, *Rom.* 1. 8. περὶ πάντων, S. *Paul* calls this the firſt without a ſecond, as the greateſt benefit that ever came to *Rome*, to make them thankefull not proud; attentive to his Doctrine, not exceſſive in their own prayſe. *Ignat. Epiſt. ad Roman. Inſcript.* firſt opens the foun-

Lib. 2. taine of *Romes* felicitie in two words ἡγιασμένη, πεφωτισμένη. Their estate before Christ was darkenes and defilement, but now by the Gospell they have gained true light, and leading into all goodnesse. Hence by many words of dignitie he extolls this Church, περιέχεται *presidet*, it ruleth yet but the Region and province, ἔθνεσι, ἐπαρχίαις, ἐπαρχιώταις, &c. Its worthy of the true God by faith, that served false gods without faith. With this faith its decked most decently with due order and government. Its most blessed in both, worthy to be praysed, credited, chaste, charitable, &c.

Its *Romes* misery to forget S. *Pauls* πρῶτον, humby to praise God, and so highly to be proud of what she had from Jesus Christ, when she was first converted, and might now be ashamed to see what all her glory is come unto, and as *Mahomet*, the impostour holds *Antioch* in subjection, so I could wish no Antichrist held *Rome*, though I give him not the name, and were as he professeth himself to be a good Christian, & the name begun at *Antioch* were continued at *Rome*, and their faith as glorious as the Apostle commends it to be, of whose plantation, succession, and jurisdiction with *Antioch* I will begin my discourse and goe on with it, and shew *Romes* her progenitors, her childrens change, corruption, and constancie in faith not undefiled, or unfained.

The Plantation of Antioch and Rome.

SAint *Paul* in both hath the greatest hand, if we may believe the Scriptures, and why *Rome* should slight him so much in respect of *Peter*, I know no other reason but the advantage they seeke for themselves, *Matth.* 16. 18. Thou art *Peter*, that is a stone, *Joh.* 1. 42. Yea and a precious stone, *Revel.* 21. 19. and that in the foundation *v.* 14. and I may be *Peter* was the first, a sparkeling *Jasper* of the colour of heaven, for his confession of him that is compared unto it, *Revel.* 4. 3. A stone let him bee, and S. *Paul* excluded out of the number, *Act.* 1. 22. yet included

ded, *Eph.* 2. 20. and inferour to none in the plantation of the Church. The rocke he is not, nor yet the corner stone. The coupling of Jewes and Gentiles, and their sure foundation is but one, 1 *Cor.* 3. 11. and S. *Paul* in laying that in all Churches is a wise master builder, *v.* 10. L. 12. 2.

At *Antioch* he was an whole yeare, and when *Peter* came thither, *Gal.* 2. 11. *He withstood him to the face, because he was blamed worthy*, and that in no small matter, but in a fine Article of faith concerning our justification by Christ, in the which he was not so much deceived, as deceitfull to others: but we will grant him what we finde in *Ignatius*, to be Saint *Paul* equall in the plantation of this Church, and count the honour common to all the Apostles to be the founders of Churches, but can finde no such tales as Papists tell us of seven yeares sitting of Saint *Peter* at *Antioch*, and how from thence to *Rome* he translated his seate, and governed that Church 25 yeares.

We reade nothing of his being there in the Scriptures, and yet we are credulous enough to take the word of S. *Ignatius* that he was there, and yet beleeve him also that S. *Paul* was his equall in founding that Church, and so much the rather we credit it of S. *Paul*, because we are certaine he was there, and dwelt there two yeares at the least, and had liberty to plant the Gospell amongst them. That we are suspitious of papists, they must pardon us in pleading against them, upon faire and even grounds of reason and most evident arguments fetched from the Scriptures and our best ancients.

SECT. III.

Antioch and Romes succession.

WE doubt not of *Evodius* to be appointed by S. *Peter* & S. *Paul* the first Bishop of *Antioch*, and *Ignatius* the 2d. *Ignat. Epist. ad Antioc. Evodius primus Antistes ordinatus est ab Apostolis. Euseb. Hist. l. 3. c. 16. seu 22. cap. 30. seu 22. Ignatius post Petrum successione secundus.* *Peter* and *Paul* are excluded from being Bishops in the same sense that *Evodius* and *Ignatius* are called Bishops, we doe not thinke that the Apostles were by calling,

L. 1 s. 2. calling fixed to certaine places, yet voluntarily they assigned themselves some to the Gentiles, some to the Jewes, and for places they stayed as they pleased, and S. *James* not by necessitie of Office or Order, but by speciall counsell and consideration kept himselfe to *Ierusalem*, and its no absurditie to say the Apostles were Bishops both of the universall Church, and also of particular places as they abode in them, and both instructed, ordered, and ordained them Officers, so that *Evodius* might be the second Bishop in respect of the Apostles, and the first as assigned to the place.

That *Evodius* and *Ignatius* were no other than all passours is a point of presbytery without warrant. For *Rome* the succession is not so cleare, and the marke is mistaken, and a difficultie the papists determine as loosely as they doe other matters, and yet will be infallible where they are most ignorant. I will speake the best I can for them. *Ignatius* sayes that *Linus* was S. *Pauls* Deacon: but he sayes nothing I can remember of his popedome, and if he were Pope, S. *Paul* was his patron, and maker, as is most probable: of *Anacletus* and *Clemens* he sayes they were, S. *Peters* Deacons, yet both of them the hearers of S. *Peter*, and S. *Paul*. *Clemens* was without doubt, both S. *Pauls* Auditour, and fellow-labourer, *Phil.* 4. 3. and for succession *Ignatius* placeth *Anacletus* before *Clemens*, and sayes *Papæ Anacleto successit beatissimus Clemens Petri & Pauli auditor*; and why they should not joyntly make him Bishop, I know no reason, seeing they did so to *Evodius* at *Antioch*. But *Peter* without evidence must be alone their joy.

Sect. IIII.

Iurisdiction of Bishops.

I wonder we can reade and remember so little of ruling in the Church. The Pope alone affects it, so doe all the presbyters, and many beleeve all jurisdiction is in the Pope, and they that deprive him of it place it in all their presbyters and both to the prejudice of Princes and Prelates are blame worthy, and I hope so vindicate from them the right of rule, which Princes and Prelates have in the Church.

CHAP.

Lib. 2.

CHAP. XV.

Witnesses for Ignatius *the most ancient Writer, and of great use for the Episcopacy against Popery and Presbytery.*

SEC. I

Polycarpe of equall time with *Ignatius*, writes thus to the *Philippians*, *the Epistles of Ignatius which we have received, we have sent them unto you, which are those we have added in the end of our Epistle to you, out of the which great profit may come unto you both, concerning faith, patience, and further edification in the doctrine of our Lord and Saviour Iesus Christ.* Euseb. l. 3. cap 36. *Irenæus* cites him, *li. 5. c. 28.* So does *Origen*, *Hom. 6. in Lucam.* To the which for after times we may adjoine S. *Hierome* and *Theodoret*.

Vedelius allowes us seven Epistles testified by Ancient Writers, and no more, yet *Origen* speakes out of an Epistle that is none of them: but it matters not, seeing we shall produce nothing out of him that is not congruous with the Scriptures, even in those things wherein *Vedelius* makes him spurius, as in the *Hierarchy*, and *names of words* thrust into this Father, that savour not of his times.

SECT. II.

Saint Ignatius followes S. Iohn in the Revelation.

I Know it will be hard to manifest the truth by mysteries: yet he that will follow the Text with conference, and conceive things, as they are laid together, and see the event also cleare the evidence, will without difficulty deliver himselfe from confused thoughts. S. *John in* 24. *thrones, and* 24. *Elders* sets forth what Hierarchie ought to be in the Church. The *Master of the sentences*, sayes, *the primitive Church knew but two sacred orders*, and he names them thus *Presbyteratus*, the office

Lect 2. or order of a Presbyter, and *Diaconatus* the office and order of a Deacon.

Saint *John* expresseth the first in his 24. Elders, which I shall prove by their plaine and undoubted allusion to containe Princes of Priests, and such heads, to the which inferior priests are to have reference, and under both these by other Scriptures, and the plentifull testimony of *Ignatius*, we shall soone ranke and order our Deacons.

Temple and *Altar* may well be used by *Ignatius*, for they are frequently used by Saint *John*, *Throne*, *Altar*, *Temple*, *Sanctuary*, *Palace*, allude to the old Testament, and set forth the sacred place of Gods worship. Communion with the Altar is communion with the Church, and with neither we can rightly communicate, without the right order of Bishops, Priests and Deacons.

I hope the Collation of things will much strengthen our memories, and by much bearing upon the same things, I trust we shall bring some things to cleare light, that we have confounded, to bring our selves into such Labyrinths, as wee can finde no way out of popery, but to fall into a mistaken presbytery, or from that to light upon the other extreame, into the which papists have plunged themselves, in detestation of the deformity of the new and strange policy.

Sect III.

Who stand in the place of the Apostles.

WE deceive our selves with words. Papists thinke the *Vicar of Christ* carries all to the Pope. Saint *Ignatius ad Trall.* [illegible] &c. Deacons are said to be the Vicars of Christ. *Rev.* 13. 11. *Two horns like unto a Lambe.* If there were no more, it were a good description of a Bishop, having all the externall power of Christ to binde and loose, and we grant the Pope hath it: but not alone, and in that wherein he will be over all, in that he *speakes like a Dragon*, or Emperour, or Monarch of the Church.

Vicar of Christ, *Successour of Peter*, will doe him no good,

for the title is common, the one to the meaneſt Deacon, and the other to every Biſhop. *Vicarium Domini ſedem*, aſſumes S. *Cyprian* at *Carthage*, if he writ the Tractate *De Aleatoribus*, and he cals himſelfe further *judicem vice Chriſti*, and Saint *Hieroms Epiſt. ad Heliodorum*. ſayes, *Epiſcopi ſtant loco Pauli, & teneant locum Petri, non omnes Epiſcopi, Epiſcopi ſunt, &c. Non eſt facile ſtare loco Pauli, tenere gradum Petri, &c. Epiſt.* 54. *Apud nos Apoſtolorum locum tenent Epiſcopi.* L. 1. n. 21.

We ſee as all Miniſters are made Chriſts Vicars; ſo all Biſhops Vicars of the Apoſtles. Saint *Ignatius ep. ad Smyrn.* ſayes, A Biſhop in the Church orders hath none above him, and *ep. ad Rom.* My Church which is in *Syria*, being deprived of me, uſeth Ieſus Chriſt for me, which ſaid, *I am the good Shepheard*, and he ſhall be the ſole Shepheard of my flocke, to comfort them when I am taken from them. I might on with a multitude of Fathers, but they all follow the ſtraine of *Ignatius*, and I have thought good to inſert him in this place, which will be ſufficient, and if any ſuſpect him, yet his concord with the Scripture will helpe to gaine their good opinion.

CHAP. XVI.

How Holy Ignatius is for the Hierarchy, as it conſiſts of Biſhops, Prieſts, and Deacons.

SEC. I.

I Dare not be ſo bold as *Baronius*, *An.* 109. *n.* 20. to ſay this Authour is abſolute intire, and that to our times his Workes are derived, and reſerved uncorrupt, leſt in ſo ſaying I be found, as he is, contradictor to my ſelfe, *Num.* 33. *Baronius* confeſſeth corruption, *An.* 101. *n.* 15. He yeelds the like, and *An.* 57. *n.* 66. ſayes, the words of Saint *Pauls* marriage are falſe. Neither yet will I be ſo venturous as *Vedelius*, to ſay this Father is ſpurious in his genuine Epiſtles, & genuine in his ſpurious, leſt

L. 12. 2. I make counterfeits to mainetaine my owne corruptions, and count those things suppositicious and to be suspected, which cannot suite with my opinion.

I count both these opposite censurers of this holy Father alike blame worthy, for as they fancy contrary things, so they judge their Authours with prejudice, and like not any tenet that turnes from their side. My study shall ever be to read the whole Authour, and take one thing with another, and in what I find him constant in all, and consonant to the Scriptures also, there to stay my judgement, as I may most confidently doe in this, that I have said of the *Hierarchy* mainetained in our Church, against the Monarchy of the Pope, and the Anarchy of our new invention.

Sect. II.

S. *Ignat. ad Trallianos Epist.*

A *Bishop is the type of God the Father in power*, and principality, and *in the Church there is none greater then he, and to him God the Father subjects all the children of the Church, & wisheth them to doe nothing without him* as their Father, *as he is to doe nothing without God*, that hath so deputed him over the Church. Holy *Ignatius*, as he denies himselfe to be equall to the Apostles in all things, so he affirmes in the inscription of this Epistle, that he hath in his place at *Antioch*, *the Character of an Apostle*, and in the same commends to this Church, *Polybius* their Bishop, who was with him at *Smyrna* in his bonds, a benefactour from them, and wisheth them all to obey him, as Iesus Christ himselfe, especially the Priests or Presbyters of the Church.

These he calls the councill, colledge, Colligation, or conjunction of Apostles with their Bishop, and some councils have called them the *type of the seventy* that Christ added to his Apostles. By the which we may easily understand their meaning. Bishops are types of God for their universall government of the Church, its parted amongst them as it was amongst the Apostles, and though Bishops have particular Churches,

Churches: yet they have over them the same jurisdiction, that L. 1 3. 2.
the Apostles had, and that immediately from God the Father, who hath made them his deputies, and set none over them, as he hath set them over all other, and in this respect they beare Gods image of supremacy in the Church, as Princes doe in the World: yet this is not for the Popes title to be one supreme Iudge over all others.

The Presbyters are said to be as the Apostles, not in succession, for a type will not so conclude as papists doe for the Pope. A Bishop is the type of God, therefore, the Pope is the supreme successor in church Government. It does not follow that he that is the type of God, is the successor of God: Neither are they that are as the Apostles in some things, successors to them. But thus its meant by *Ignatius*, as I conceive it. Christ when he was upon the earth sent from the Father, to have the visible Government of the Church, chose to himselfe 12. Apostles to be with him, and minister under him: so Bishops being left the deputies of his Father, have to assist them in their Ministery, presbyters, whom they call and dispose of, as the Church hath need.

That presbyters were no Lay-men, the lowest degree of Deacons will declare it, whom hee calleth no Ministers of meate and drinke, but of the mysteryes of Iesus Christ, and sayes, they are keepers of holy things in his place, and who for his sake are to be honoured. Hee instanceth in *Steven*, and sayes, he was a Deacon appointed to waite upon the Apostle Saint *Iames*, as *Timothy* and *Linus* were upon Saint *Paul*, *Anacletus* and *Clemens*, upon Saint *Peter*, and therefore in their order are to be obeyed. Who knowes not that the same Disciples that provided for Christ and his followers corporall food, baptized and preached, whiles he was present upon earth, and the same after his departure were made his chiefe Governours.

The Apostles likewise associated them to themselves, that had care both of the bodyes and soules, and tooke their Ministers with them that served both tables, and promoted them from Deacons to Priests, and from Priests to Bishops. We may admire how *Steven* the first Martyr, should be St. *Iames*

Luke 2. his Minister: but that will soone be over, if we consider the Ministery of the Apostles, *Act.* 12. 30. and 20. 25. The Apostles had denyed the ministery of Tables, and yet here and in all places they execute the same: yet by their Ministers *Act.* 6. They did it by others that were their servants.

And it seemes they were Hebrewes that neglected the Grecians, therefore the Grecians choose such as they trusted best, and by their names it appeares they were such as are called Helenists, yet servants to the Apostles, and had power to preach and baptize, as appeares by *Steven* and *Philip*, and they are chosen not only as honest men, but full of spirituall gifts, and such wisdome, as others may be taught by them. Priests were obedient to the faith, and preached it as well as they beleeved it, not meerely by their gifts, but lawfull offices they received of, and under the Apostles.

SECT. III.

S. Ignat. ad Magnes. Epist. 2.

HE mentioneth *Damas*, for their Bishop, and wisheth they would not contemne his youth, but honour his vertues, and in nothing to disobey him, knowing how terrible it would be in the eyes of the invisible God, as God said to *Samuel*, *They have not despised thee but me.* The Bishop is president in Gods place, and as Jesus Christ said, he neither would nor could doe any thing without his Father: so neither presbyter nor Deacon, nor Laicke ought to doe any thing without their Bishop. Be subject to him as Jesus Christ was to his Father, and hath left a good example to all, of their subjection one to another, as God hath commanded in every order and degree.

He speakes of himselfe modestly, as the Bishop of *Antioch*, where the Christian name was first professed, and could not but at this time be wonderfully increased, and he sayes further that Saint *Paul*, and Saint *Peter* founded it, and being now with *Polycarpe* at *Smyrna*, he remembers him as the worthy Bishop of that Seat: and because it was a colony of *Ephesus*

phesus, he remembers to the *Magnesians* the salutations of the *Ephesians*, as also he names some of the presbyters of the Church he writes unto, as *Bassus* and *Apollonius*, and a Deacon of theirs called *Sotio* his chamber-fellow, in whom, with their Bishop he was glad to see them, representing their love to him. He compares as before the presbyters of this Church under *Damas*, to an Apostolicall Senate, and the Deacons to most sweete companions, in whom is the Ministery of Christ, as in an inferiour order to their Superiours, Bishop, and Presbyters, all farre from the plot of new inventors. L 1 2. 3.

Sec. IV.

S. Ignat. ad Philadelphenses, Epist. 3.

THe Father is like himselfe in this Epistle also, and sayes, as many as are Christs, will be the Bishops also, and whosoever declines from him, hath communion with an accursed company, which are not the husbandry of Christ, but Satans seed-plot. Every Church hath one standing Bishop, with a colledge of Priests, and Deacons, which this humble father calls his fellow servants. He sayes, Princes obey Emperours, Souldiers their Generals, Deacons the whole Clergy, with the Universe of beleevers, obey their Bishops, as Jesus Christ does his Father, and that this way onely, Unity is maintained.

He calls the Gospell the flesh of Christ, for the sweete taste it gives us of him, and the Apostles he sayes are the Churches colledge of presbyters, there wee must begin the Churches Government, and by them guide our selves in the rest. He sayes Priests are Ministers of the Word, but the chiefe Priest is above them, which seemes to be meant of Bishops, because he describes in the next words Deacons, as administrators, not of meate, but divine mysteries, which expresse the vertues of God. *Tertul. lib. de Baptism. c. 17. Summus sacerdos qui est Episcopus.* He wisheth this Church which hath a singular Bishop to provide a Bishop for his Church to succeed him, knowing he should never see them any more. He sayes its the custome of

one

L. 1 2. 2. one Church to helpe another with their officers. He mentioneth one *Philo* a Deacon, who ministred unto him in the Word, that is, that served under him, and preached the Word.

Sec. V.

S. Ignat. ad Smyrnenses Epist. 4.

HE cals the Bishop the Prince of priests, as a Prince he beares the Image of God, as a priest the Image of Christ. Baptisme, the Lords Supper, and every thing in the Church, must be done by the Bishops appointment. He cals the colledge of priests, as he did before, the Apostles for subordination, not immediate succession. The Deacons he sets in their order of reverence, and relation to them they serve under, and he rankes them thus: to them he subjects the people, then he puts them under priests, priests under Bishops, Bishops under Christ, Christ under his Father.

Furthermore, he cals *Philo*, *Gaius*, and *Agathopus*, Ministers of the Word of God, and yet but Deacons. He salutes their Bishop, and Presbytery adorned with divine gifts, and Deacons full of Christ, and from *Philo*, the Syndeacon, having companions with him of the same order, he sends salutations, and to *Gaius* mentioned in the foregoing Epistle, who from *Syria* accompanyed *Ignatius*, and now at *Smyrna*, is saluted with her family, whose husband seemes still to stay with the said *Ignatius*. The like I read in other Epistles, and all to the number of twelve, may serve for a Jury of good witnesses in this case.

Sect. VI.

S. Ignat. ad Polycarpum Episcopum Smyrnæ. Epist. 5.

THis Epistle is to a Bishop, which he counselleth to doe nothing without Gods Word, as he would have all men obedient to him in his commands, and he commends him for this

this care, and his constancy in it. He wisheth him to cele- L 1 2. 2.
brate frequently holy meetings, and see that Synods be kept, and all men inquired into for their carriage.

He wisheth him to call a sacred Councill, to elect and consecrate *Theodromum*, a divine cursour, that he may goe into *Syria* in the behalfe of his Church at *Antioch*, whom he salutes with the Bishop that sends him, wishing grace to both, in the service of the Church. Churches sent able men to comfort in distresse their neighbour Churches.

SECT. VII.

S. Ignat. ad Ephesios, Epist. 6.

THe Church of *Ephesus*, at Saint *Paules* first comming thither, had 12. Disciples of the Baptist ordained pastours, there he continued two yeares, often visited this Church, and at his last farewell convented many Presbyters, left *Timothy* there to ordaine more Elders, who lived there a long time, till Saint *Paul* called him to *Rome*, after he had beene long in this place. S. *Ignatius* mentioneth Saint *Paul*, S. *Iohn*, *Timothy*, and *Onesimus*, all successively laborious in this place.

When Saint *John* writ to this Church, its most probable that *Timothy* was dead, and whether *Onesimus* was then Bishop or no, its hard to conjecture, but I count it madnesse to imagine all this time, the Church at *Ephesus* to be a parochiall Church of the constitution of our *Geneva Presbytery*. How he urgeth obedience to the single Bishop, sets forth the colledge of Elders, and names *Burrhus* a chiefe Deacon, for whom he prayes, that he may remaine an honour to the Church, and the Bishop under which God had placed him.

SECT. VIII.

S. Ignat. ad Rom. Epist. 7.

THe Church of *Rome* is no such parish as separatists imagine, for one congregation: nor yet so great a company

L 18.2.1 as to comprehend the whole world, for *Ignatius* saith, the Presidencie is in the *Romane region*, not Empire, that is, in the citie, suburbs, parishes, and places belonging to *Rome*, not as the Metropolis of all the world; but the mother citie, as other cities were to all the daughters that depended upon them for the propagation of Religion. S. *Basil. Epist.* 55. makes *Milaine* the μητροπολις, or μητροπολεως της ανατολης, so doth *Tertul.* c. 36 *præscript.* make all Churches chiefe seates where the Apostles have held their chaires, and taught the Christian faith, and the meaning is no more than the Episcopacie of a place, so *Theodoret l.* 2. *c.* 27. after *Macarius Maximus* had the presidencie of *Ierusalem*.

The Ancients called the Bishop of *Rome Episcopos urbicos*, as having their jurisdiction according to the city of *Rome*, and the Regions and Provinces belonging unto it, *Optat. Milevit. l.* 1. *Zepherinus urbicus* is the Bishop of *Rome*, and is distinguished from other Bishops by that name; and Saint *Hierome* teacheth us to distinguish *Orbem ab urbe*, the world from the citie, and the authoritie of the Popes' citie from the authoritie of the whole world, and as every Bishop in his jurisdiction is equall to the Pope: so all of them are above him, and howsoever we read, *Gratian. de consecrat. distinct.* 2. *c. vlt. Concilium urbicum*, a Councill gathered in the citie from *Vrbicary* Churches, yet that can be no universall Councill, nor the Bishop therefore universall, because *In loco qui est regio Romana*, are the words of *Ignatius*, which saith, he came out of the East, as a flame in the Church to set in the West, that is, in the *Roman Church* or *Rome* it selfe where he suffered, that as hee came εις δυσιν ανατολης, so hee might εις ανατολην αναστασεως, rise againe in him for whom he died.

He might as well have called the East the West, & *Syria*, *Italy*, as to have thought the *Romane* region to have beene as large as the rule and dominion of the whole Empire, and by that to have measured the *Romane* Church, when his words are no more but for the presidencie, or Episcopacie of the place, which as it makes much against the Presbytery in *Ignatius* his conceit of Church government, so it makes nothing at all for the Papall Monarchie, except they will have the citie taken,

as

as it is, *Rev.* 17.18 and the ſtreets of it, as it is *Rev.* 11.8. But then it will prove Babylon, which was not ſo ill meant by this Author. L 1 3.2.

SEC. IX.

S. *Ignat. ad Mariam Caſſoboliten Epiſt.* 8.

POpē *Anacletus* is ſucceeded by *Clemens* the hearer of S. *Peter* and S. *Paul*, to the which if wee adde *Linus*, then wee have both their Deacons, and wēe ſee under the Apoſtles what degree of honour and power they attained unto. No queſtion they uſed their Office well, and as Saint *Paul* ſaith, 1 *Tim.* 3.13. purchaſed to themſelves a good degree, and great boldneſſe in the faith to become Popes; and as Papiſts ſay Biſhops of the whole Church, and moſt infallible judges of all truthes, ſave that themſelves know not how to number, order, or diſpoſe of them in their ſucceſſion.

Some ſay they were foure, *Linus*, *Cletus*, *Anacletus*, and *Clemens*: Some three, and that *Cletus* and *Anacletus* are but one for ſucceſſion, they are much troubled: but this will trouble them more than all the reſt, that *Linus* was S. *Pauls* Deacon, and therefore rather ſucceedeth S. *Paul* than S. *Peter*: but the worſt is, that *Ignatius* makes the two Deacons of S. *Peter* ſucceede both Apoſtles, as the truth is, and puts *Anacletus* in the firſt place, and it matters not for the order of time, ſo we obſerve out of the Authour the order of perſons, and take a Biſhop in the right notion, as hee is diſtinguiſhed from Prieſts and Deacons, which is conſtant in this Writer.

SEC. X.

S. *Ignat. ad Tarſenſes Epiſt.* 9.

HE ſhewes the Eutaxie, or well ordering of all Churches to conſiſt in the three orders ſo often ſpoken of. Hee ſaies *Philo* their Deacon did miniſter unto him, may be ſome maintenance which was no more his whole office, then it was

Lib. 2. to *Paul* and *Barnabas*, *Act.* 11. 30. when they were ſent from *Antioch* with reliefe to the brethren in *Judea*. *Agathopus* is called a Deacon of *Syria*, and he waited not onely upon the Church there, but the Biſhop, as ſuch like Miniſters uſed to doe in the Apoſtles times, and are miſtaken for Parochiall Deacons, a thing in all probabilitie that had no being in the Apoſtles dayes.

Sec. XI.

S. *Ignat. ad Philippenſes Epiſt.* 10.

IN this Epiſtle he ſalutes the Biſhop by name, *Vitalius*, and with him the ſacred Colledge of Prieſts, and the Deacons his fellow-ſervants for the honour he gives to that Order, and ſends ſalutations from the Deacons that were with him. In S. *Pauls* Epiſtle to the *Philippians* the Biſhops and Deacons are ſaluted not onely by S. *Paul*, but their Biſhop and Apoſtle, being now at *Rome* with S. *Paul* as their meſſenger, the Miniſter of their maintenance ſent to him in his bonds, and this cuſtome we ſee continued in *Ignatius* dayes, and many fit divine curſours, as this Author ſpeaketh, were diſpatched from place to place.

Sec. XII.

S. *Ignat ad Antiochenos Epiſt.* 11.

HE begins with S. *Paul* and S. *Peter*, and makes them equally the Founders of this Church, and that they ordeined *Evodius* their firſt Biſhop, whom he ſucceeded, and in the end of his Epiſtle not knowing who ſhould ἄρχειν obtaine the principalitie of a Biſhop after him, yet he wiſhes for their welfare they had one, and that he might be remembred in him and for him.

Here is ill newes for *Rome*. If *Evodius* was the firſt Biſhop, how was S. *Peter* ſeven yeeres Biſhop before him? and if he were the firſt Biſhop appointed by two Apoſtles, how could *Peter* appoint him alone, or he rather ſucceed S. *Peter* than

S. *Paul*.

S. *Paul*, &c. That the Pope ſhould appoint all Biſhops is more absurd, for he himſelfe at the firſt was appointed by S. *Paul* and S. *Peter*, and yet I doubt not but they had power to appoint Biſhops alone, and yet one Apoſtle had no greater power than another, but equall power, and that they have left to Biſhops, and not to the Pope. L. 1 B. 2.

This Father hath ſpoken before to the *Magneſians*, that his Church of *Antioch* was founded by S. *Peter* and S. *Paul*; and the like he ſaies of *Rome*, and therefore Papiſts are in a deſperate caſe to be caſt out of all their holds for S. *Peter* alone to doe them any good. Other Churches might make more of a ſingle Apoſtle, and many had S. *Paul* alone to found them: but never did any ſo begge for a concluſion as *Rome*, and yet nothing will make for them, but their owne follies correct them.

In this Epiſtle the Presbyters are all Preachers, and *Ignatius* prayes them in his abſence to feede the flocke, till they have another Biſhop that may rule amongſt them. Hee wills the Deacons to minde the dignitie of their place, and doe their ſervice to Chriſt, and wiſhes the people to obey them. I will ſay nothing to other orders. The Maſter of the ſentences, *lib.* 4. *diſt.* 25. *ad lib.* 1. by way of excellencie, he ſhewes what orders were in the Primitive Church, and what Hierarchie was then held in honour, and for my part I will ſtretch it no further than this father hath done, whom we ſhall finde well to agree with the Scriprures.

SEC. XIII.

S *Ignat. ad Heronem Diaconum Epiſt.* 12.

HERO *a Deacon* is counſelled to read the Scriptures that he may interpret them to others, he wiſheth him, whoſoever ſhall be his Biſhop to obey him, and to know that his order is to miniſter both under his Biſhop, and all Prieſts, as *Stephen* did to *Iames* and the Elders at *Ieruſalem*. I cannot thinke otherwiſe than I finde both in Scripture, and all ancient Writers, that *Iames* was alwayes attendant upon *Ieruſalem*, and

L. 12, 2. though *Steven* died before the dispersion, *Act.* 8. 1. yet his office might be designed before for *Ierusalem*, where he preached under the Apostles, and him especially to whom that citie was committed.

There he is apprehended and brought before the Councill, and the High Priest gives him leave to speake for himselfe, till he judgeth him to blaspheme, as was thought of his Master, whom they could not stone, as they stoned *Steven* calling upon God. *Ignatius* wisheth *Hero* the Deacon to be his Successour; which sheweth how able Deacons were in those dayes to minister the mysteries of Christ, as well as maintenance to the poore.

Chap. XVII.

Coryphæus Apostolorum, Pope, a Rocke, prove nothing for the Pope, and they are rash that runne away with authorities, never minding what their Master saith, or in what he keepes silence.

Sec. I.

Ignatius calls the Bishop of *Rome* the Pope. The first Synod in *Trullo*, *Act.* 8. commends Pope *Agatho* as the mouth of *Peter*, S. *Chrysost. Hom.* 87. *in Iohan. & in Act.* 2. *ver.* 14. *Hom.* 4. call him the mouth of the Disciples. The Papists please themselves with such words, as if they warranted them for their Prelate to be not onely the Prince of Priests, but the worlds Monarch, and yet disputation from words how vaine it is, may appeare by our *Ignatius*, *Epist. ad Ephes.* where he calls all beleevers the *mouth of Christ*, because he is spoken by them: so may the Pope be the mouth of *Peter* when he speakes his doctrine; but its no more an argument of succession, then I should say all beleevers succeede Christ, because they are his mouth: *Peter* may well be said to be the mouth of the Disciples, because hee was both προῒγορ, and θερμότερος, prompt, present, and fervent in speaking.

Neither is it much to the purpose that he is called the Pope, for

for ſo is *Criſpus* called by the *Patriarch Nicephorus*, and yet a military Captaine, and if they will have a Biſhop, *S. Cyprian* is ſo named: but may be *Coryphæus* is enough to ſet him up, and ſo he is called by *S. Baſil. Epiſt.* 8. or 10. *ad Euſeb. Samoſat. Epiſcop.* but in what ſenſe the *Engliſh* will not honour the Pope, φιλοφρονίας, &c. It will ſhew the Greeke Fathers held him for no ſuch Monarch, as now in the Latine Church he is ſuppoſed to be. *S. Hierome ad Pauliniaunum in præfat. in lib. Didymi de Spir. Sanct. Cum in Babylone verſarer, & purpurata meretricis eſſem colonus & jure Quiritum viverem, volui garrire aliquid de ſpiritu Sancto & cæptum opuſculum ejuſdem urbis Pontifici dedicare.* In plaine *Engliſh* it comes neare *S. Iohns Apocalyps* of *Babylon* in the Weſt. L 1 B. 2.

SECT. II.

Rome a Rocke.

Ignat. Epiſt. ad Philad. Sayes; God hath built it upon the Rocke αὐτῇ βεβαίως *ibi firmiter, non Rome.* Saint *Chryſoſtome* ſpeaking of the tumult raiſed about *Eutropius*, applies to the Church of *Conſtantinople* the words, *Mat.* 16. 18. And alſo to himſelfe in *orat. poſt reditum ab exilio.* And ſo does *Ignatius* apply them to *Polycarpe* in his Epiſtle unto him, what man of ſlender capacity cannot here conceive better of the words then papiſts doe, that every particular Church, and every particular perſon is built upon Chriſt, and not one Church or perſon upon another Church and perſon, as *Rome*, and the *Pope*.

Indeed Saint *Auguſtine* againſt the *Donatiſts*, applies the Church againſt them in theſe words. *Numerate ſacerdotes vel ab ipſa Petri ſede, & in ordine illo patrum quis cui ſucceſſerit videte. Ipſa eſt petra quam non vincunt ſuperbæ inferorum portæ*: but he explaines himſelfe elſe where, as well to prevent the Papiſts, as he hath done Schiſmaticks, that feare to be found in the viſible Church under right Governement. For as ſucceſſion proves them to be no Church, that cannot derive their Miniſtery from Biſhops: ſo it will not helpe them to be a true Church that can doe it, and brag of it as a rocke, that is beſide

the

Luke 2. the true Rocke, that is common to all Churches, and every member of them, even the Bishop of *Rome*, that brags he is that which should sustaine him as well as any other.

S. Aug. in Serm. 13. de verb. Dom. super me ædificabo te, non me super te, Petrum ædificatur supra petram, & non petra super Petrum. S. Chrysost. Orat. supra citat. τὰ κύματα ἐπελύετο ἡ δὲ πέτρα ἀκίνητος ἦν, the flouds fell, but the Rocke stood immoveable, he explaines his meaning ὁ πολέμιος, &c the enemy hath made my victory in Christ shine more gloriously. *Insculpe Lapidem super nomina* in *Iosua*, is not writ stones upon the names, but the names upon the stones: So when the Church is said to be the Rocke, it is because its upon it.

Let words have their weight, but without wrangling, and let truth and not contention lead us, and let us alwayes be of *S. Augustines* minde in all our wanderings, to find our way to the Scripture. The Fathers have beaten this path before us, and let not us put them at oddes, that walke so friendly together. He that craves traditions to helpe him in faith, when the Scriptures faile him, shews he does not only erre, but labours grossely to maintaine it.

Sec. III.

S. Aug. in cap. 16. Iohan. Tract. 96.

Quæ cum ipse tacuerit, quis nostrum dicat ista vel illa sunt? Aut si dicere audeat, unde probat? Quis est tam vanus aut temerarius, qui cum dixerit etiam vera quibus voluerit, quæ voluerit suis nullo testimonio divino affirmet esse, quæ tunc dicere Dominus noluit? Quis hoc nostrum faciat, & non maximam culpam temeritatis incurrat, in quo nec prophetica nec Apostolica excellit auctoritas? Iohn 16. 12. Heretickes out of the words of Christ would prove their traditions, and by his silence plead their sayings, who never said any thing that he did not prove by *Moses* and the *Prophets*. From the Deacon to the priest, and the priest to the prelate, our booke of Ordination askes every one of his assent and consent to the Scriptures, &c.

We magnifie Gods word in our Articles, and in our orders,

and

and count neither Bishop, nor Priest, nor Deacon worthy of them, that will not be a Workman to divide that aright. What can we desire more to make our Church amiable and beautifull in all eyes, then to keepe it close to the Scriptures. The very Governours from the Deacon to the Bishop, promise faithfully no other doctrine, then what the written word alloweth, and if all teachers be bound unto it, then certainely the hearers are not onely happy that they have Bibles, but Preachers bound to teach them no other things then they may finde in the Scriptures, so that as Saint *Paul* wills the *Colossians* to say to *Archippus*, *Take heed to thy Ministery, Coloss.* 4. 17: So may every congregation say to their Teachers, take *heed to the Ministery ye have received of the Lord*, and looke that you bring us nothing but the Word. L 1 B. 2.

CHAP. XVIII.

The peaceable proceedings of the Church in ancient times, and their concord in the discord of their ceremonies, and their love, when there was no just cause of strife. The most furious are the factious, and furthest from reconciliation.

RVles have just limits. *Precepta concinnata sunt rei certæ*, every precept hath a certaine subject, and altogether make up their art, as in Grammar and Rhethoricke, words, not things are to be examined, In Logicke, arguments, and reasons are tryed, not faith and obedience. In Divinity, the will that useth reason and words, and yet cannot be commanded by them, I must by Divinity and the Scriptures be over-awed, and yet freely. *Trahe me suaviter* in respect of my will, and *fortiter* that corruption may not resist: and here a fallacy is ordinary in the policy of the Church, which is none at all, if it may command nothing. In faith we are sure it may not, in order it must, or none will be kept in the Church, and in this, discord may stand with the best harmony of faith.

Iren. apud. Euseb. l. 5. cap. 20. in epist. ad Victorem, speaking

L. 1 B. 2. to the Pope of dayes of fasting, concludes thus in the discord, *Omnes hi pacem egerunt, & nos etiam inter nos agimus, sicque varia ac discrepans jejunij ratio concordiam fidei plurimum commendat.* Would God it were so amongst us, and that our discrepancy in ceremonies were not so sharpe in distastes, as it might be sweete in our harmony of faith! *S. Aug. Epist. 86* of all differences in the Church he sayes this, that is in the *Psalme. 45. 13. Invenit in veste illius filiæ regis, h.e. Ecclesiæ, varietatis locum Tertul. l. de coron. milit. c. 3. 4. traditio tibi prætenditur auctrix, consuetudo confirmatrix, & fides observatrix.* Tradition in some things augments a Christians obedience, custome confirmes him in it, and faith without prejudice observes the Lawes of the Church, that are not forbidden by the word. *Socrat. l. 5. c. 21.* declares the cause of the discord in ceremonies to be the Bishops and Pastours of the Church, we need not with papists fetch a false title from the Apostles. It remaines alwayes in the Governours of the Church, to ordaine, alter, or abolish rites and ceremonies in it as they please, so they crosse not the word in what they doe, and goe flatly contrary unto it.

We have now done with our entrance, and made it as the siedge of a City, whose bulwarkes are hard to be taken. There is a fencing of falshood, and the father thereof hath his stratagems to hold out truth. He turnes Episcopacy either into an excessive Monarchy, or a defective Presbytery, and pretends Scripture for both, and fights with the Church at her owne weapon, wounds her by her Watchmen, and secretly undermines her in the darkenesse of words.

A *Bishop* is a word of ambiguity, so is a *Deacon*, and an *Elder*. In the ambiguous words of a Bishop he contrives a Pope and sets him; as *S. Ignatius* sayes, above all mortall men. In a Deacon he deales as deceitefully, and though the devill himselfe be called a Deacon, yet he makes a multitude beleeve that the first invention of Deacons was onely to serve Tables, and be set in office to looke to the Churches goods, and nothing else.

Elders he sayes were laymen, and yet for their office I never finde them so taken in the Scriptures. *S. Iohn* I am sure alwayes in the Revelation takes them for the Governours of the

the Church, and in their number alludes to Priests onely, and that to the Princes of priests, to whom he gives the thrones of the Church. *Temple* is a word of corruption, and so is an *Altar*, and the Apostles of purpose passed them by, using in their stead Church, and Table, and then againe, which is a contradiction, they say, the new Testament never useth the word Church topically, but alwayes politically, never for the place of assembly: but alwayes for the assembly it selfe, neither is there any reason why places should be consecrate, but now all places are common. L 12. 2.

We have a world of worke to rid our selves of by-matters, and its impossible to keepe any method without distraction. We are faine to looke into every corner, ponder every mans words, weigh their reasons, and be not over-credulous of any mans saying. We are mightily wedded to some mens opinions, and all we have to say for them is, they were honest men. To thinke they were Schismatickes is such a wrong to their honesty, that we cannot beleeve they erred in any thing. To say they were willfully overseene, is yet worse, and the obstinacy of their defenders such, that we know not whether of them is more willfull. I leave men as free from me, as I desire to be free from them, and so proceed.

Saint *Hierome* makes Preachers the *Iawes of the Church*, in *Thren.* 1. and therefore they must be strong that provide for her, when they are weake or faine they are of little use, and in palsies the sound part drawes the sicke, and in convulsions the sicke puls the sound, and both deforme the face, such a motion I finde in Popery, and the *spasmus* is this: sometimes they wring in a father, and then like dogs set their teeth at them againe. *Eusebius Cæsariensis*, when he seemes to favour Popery is a most famous father, as these Authours testifie, *Possevine in Apparatu Sacro*, *Senensis Bib. 5. lit. Euseb. Lindan. Panoplia, l.* 1. *c.* 17. But when he lookes another way, he is branded for an *Arrian, whose memory in the second Synod of Nice is accursed. Tertullian is* gilded by *Lindanus Panoplia, l.* 1. *c.* 23. *Rehing in muris civit. sanct. fund.* 2. *&* 12. call him *a noble writer, the glory of the Latine Fathers, the light of Africa, &c.* and presently againe when he crosseth them, *Azor. moral. l.* 8. *c* 16.

L12.2. *Maldonate Rainoldo. c.6.v.19. p.340 Bell. de Sanct. Beat. l.1. c.5. pa.938. an Heretick, enemy to Catholikes, friend of Calviniſts, Roman of the Church.*

The Licentiate *Gregory Martin* exclaimes of us, that we ſuffer vaine and fooliſh youths to controle the Fathers, which their grave Fathers can doe without blame, we have one that ſaid Saint *Cyprian* muſt pardon him if he croſſe the Scripture, *Da veniam Cypriane. S. Aug. l. Hom. Quinquagint. Hom. 14.* ſaid as much of Saint *Paul*, *Da veniam Apoſtole*, pardon me O *Paul*, as for Saint *Cyprian* the *Licentiate Martin*, had need to crave his pardon, for he ſayes not, *Epiſt. ad Cornelium*, 55. that *Rome* could not erre in faith, but that *Novatianus could not finde credit with the Romanes, who were faithfull worn, and would not give eare to faithleſſe lyars.* A poore proofe for *Rome*, in the third ſort of Popes nothing like the firſt, ſuch as *Cornelius* was in the dayes of this Father, troubled by *Novatianus* at *Rome*, as he was by *Fortunatus* at *Carthage*, and both theſe good men put together may ſhame Papiſts and puritanes at this day, and diſcover their nakednesſe to all men, for the one intrudes Biſhops into the Thrones of Kings, and the other Lay-presbyters into the thrones of Biſhops, *Rev.* 4.4 &. 12,5.

The *Leopard* is ſtrangely lead by the *Lambe*, *Rev.* 13.2.11. and the *two hornes* command the *ten*, and the *Keyes* deceive Kings of their *Crownes*, and the *Sheepe-hooke* muſt ſwey the *Scepter*, and Kings made ſubjects to their ſervants, for ſo both the former ſort of Popes profeſſed themſelves to be to their Emperours, and now the ſtout Pope and ſturdy presbyters dare preſume and practice their prelacy over Kings, and their friendly Biſhops, which both *Cornelius* and *Cyprian* defend in the right ſenſe, and if either of theſe rightly underſtood them they would ſtand out no longer, nor ſtirre, as they doe againſt the truth, eſpecially the latter, who are plainely convinced to be the ſucceſſours of *Novatian Puritanes*, who ſo called themſelves for diſtinction, of the which theſe are onely aſhamed for the name, profeſſing the thing. But let us heare out Saint *Cyprian* for his Romanes better minded men. He ſpake not thoſe words of the *Licentiate Martin*, as though it were impoſſible for *Rome* to erre, and be deceived by falſe reports of

wicked

wicked Impes, for there he saith how they might beleeve a lye for a while, which afterward they disclaimed, as he expresseth in those words, *Mendacia non diu fallunt*, lies last not long without discovery, except it be with them that love them and make them, *Rev.* 22.15. and he sayes further, *Epist.* 68. *Basilides fefellit Stephanum, &c.* Their infallible Pope sometimes failed in his opinion like other men. He prayseth the Romanes for their warinesse to prevent Heretickes, but not to prove them absolute in their judgement. L. 1 B. 2.

They must know their times, and I take it they have faire types of it in the *seven Churches of Asia*, to which our Saviour writes after his death, and might then have written to *Rome*, if her honour had beene so great, but all Churches in them must heare their doome, as by these reasons may be evinced. First, the Time, *Rev.* 1, 19. *Things to come.* Secondly, the subject of instruction, and the accommodation of the use from one Church to all the Churches that are and shall be, *Rev.* 2. 7. 11. 17. 29. *Chap.* 3. 6. 13. 22. Lastly, the conclusion of the Booke, *Rev.* 22. 16. *Testified in the Churches*, that is, in those to which he writ, and *these things*, that is, of the whole Booke, and we may admire at the artifice of this Booke, and how it is contriv'd that one propheſie may answer another, and we know together the *Fata Ecclesiæ* and *Romani Imperii*, so that he that knowes not the History of the one, cannot know the mystery of the other.

The first Church begins with *false Apostles*, that fained another Gospell, *Gal.* 1. 6. affirmed that the truth could not bee knowne by the Scriptures, that traditions were necessary, that they received them from the Apostles, were the sonnes of the Apostles, and as wise as they, nay, more perfect, as that Gospell they taught was necessary to supply the want of the Apostles. Saint *Paul* taught justification by faith, these taught it too, but with the addition of workes, saying, the Apostles Gospell wanted a part of perfection, and that to be justifyed by faith and workes, was more compleate, then justification by faith alone. This the *Ephesian* Angel discovered, and found them lyars all his time, that is, till the synagogue of Sathan, mentioned in the next Church;

Lib. 2. Sathans first peece at the truth, his next is to game congregations, which begin in *Smyrna*, and end in *Philadelphia*, and this is nothing but the false Church of the Gentiles, which could not beginne in the first age of the Church, but came out in the second, and holds in five Churches, as is plaine by the Text, then comes in *Laodicea*, as the last Church, in which we have no mention of *false Apostles*, or any *Synagogue of Sathan*: but *lukewarmenesse*, or truth without zeale, for which no Church is faulted but this; and certainely in Iewes and Gentiles, zeale to this day hath abounded. Would God I could speake otherwise of it amongst us, then Saint *Paul* does of the ewes, *Rom.* 10. 2. That wee had knowledge with our zeale, as the Ephesian Angell had, and not zeale without knowledge, as we finde in our dayes. They that have no discretion, say our Bishops are hot enough, and good reason they should, if they love the truth, which I dare say in the ignorance of our adversaries is fiercely hated. God amend them, and make them righteous as well as zealous.

The first period of time, I take to be the womans being with the Dragon in heaven, *Rev.* 12. 1. 3. with little ease. The second her being in the Wildernesse with an Harlote, *Rev.* 17. 3. A place of greater rest. The *Laodicean* lukewarmenesse, I take to be her time with ten Virgins, *Mat.* 25. 1. Then, and not before, shall the Church be a pure Virgin, and nothing but folly in our selves shall deprive us of grace, which we might have in abundance, if we were not wanting to our selves. I will now passe on to the weekes of the Iewes, and the moneths of the Gentiles.

CHAP.

CHAP. XIX.

The beginning and the ending of Satans Synagogues or that wicked societie that crept into the Church under the Christian name, and boasted of it above all other Churches.

WHere God hath his Church the Devill hath his Chappell; nay, his great court where Gods Temple ſtands, *Rev.* 11.1.2. In the weekes of the *Iewes*, *Dan.* 9.24. God makes way for the *Gentiles*, and brings them under divine meaſure, in which they ſtand to their moneths of Apoſtacie, and then Satan begins his Synagogue amongſt them, and comes downe from heaven to the earth, *Rev.* 12.12. and goes with the woman into the Wilderneſſe, which is her prepared place, *from the face of the Serpent*, that ſtands before her in the *Dragon*, as *Pharaoh* did the children of *Iſrael* in *Egypt*: but in her flight into the Wilderneſſe followes her as *Pharaoh* did, and leaves her not till he get within her, and keepes the courts of her Temple.

The devill ſtood before *Adam* in his innocencie, and made way to him by a Serpent, got within, and holds poſſeſſion in all his poſteritie by his Kingdome of darkeneſſe. He could not enter our Saviour, but tempted him by outward objects. Innocencie keepes out Satan, and our Saviour left Satan baniſhed from his Church whilſt ſhe kept cloſe to him, and in heaven held him at a diſtance, and delivered her from ſinne whilſt he held her in perſecution, which rod did not alwayes lie upon her backe, but he brake it, and brought her into a place of libertie, where ſhe might more freely ſerve her God: but now comes her woes in her moneths, and Satan gaines a Synagogue within her, and ſets up againe in her courts his owne Religion which was kept out, whiles ſhe was with the Dragon in heaven.

Its confeſſed by our Ancients, and Moderne Writers, that the *ſeven Churches*, *Rev.* 1.11. are ſo many types of the Catholike Church, and wee may obſerve in them that the Synagogue

L. 1. c. 2. gogue of Satan begins after the first Church, and ends before the last. *Ephesus* hath false Apostles, *Rev.* 2. 2. foule and factious *Nicolaitaines*, whose deeds were hatefull to God and this Church; but Satan could put up no Synagogue for his service: *Smyrna* begins it, and they that bragge they are the true Church are no better than Satans Synagogue, *Revel.* 2, 9. *Pergamus* continues and increaseth the service of Satan begun amongst Christians to a Throne for *Balaam* to sit in, and teach Idolatry to the persecution of *Antipas* and *Antipopes*. *Thyatira* brings in the woman *Iezabel*, and the whorish citie sets up her selfe as the Metropolis of Churches, and holds the Throne over them all, to teach and force men to Idolatrie.

Sardis hath but the name of a Church, and if ever there were dead times of Religion, it was in her age, truely called the blind and ignorant time of the Church, wherein learning, as well as good life was banished the Church; and high time it was for God to reforme it by arts and excellencie of spirits, both in the Ministery and Magistracie. *Philadelphia* ends the Synagogue of Satan, *Rev.* 3, 9. and brings the Iewes spoken of in *Smyrna*, *Rev.* 2. 9. to their knees of confession, that is, lying Christians to see whom God loves for his Church, *Rev.* 3. 9. *Laodicea* is described as freed from all false Apostles, and Satans Synagogue, and blamed for want of zeale, which was never yet wanting amongst Christians. How zealous are the Papists for their Church, the Presbyterians for theirs: but their wisedome is questioned, and our Country-man, Mr. *Brightman* justly to be blamed for his blinde zeale against the Church of *England*, comparing the Bishops of it to the Angell of this Church, and his Presbyterians to the Angel of *Philadelphia*, and the Lutheran Ministers to the Angell of *Sardis*.

I have read him and some others, and am ashamed of their contradictions; for if the seven Churches be types of the Catholike Church in the severall ages of it; how can three of them more than the rest fall in one age, be also applied to particular Churches, when either the whole Church, or no Church at all is exemplified by them? Lastly, doe they not exhibite unto us the good and the bad together, and the worst that are in *Laodicea* are lukewarm e Christians, but touched with

with no such lewdnesse as all the other Churches are. Againe, I have read in another dealing with the Church of *Rome* in this point, that there ought to be one Bishop of the Catholike Church, expounds it most truely out of S. *Cyprian* to *Cornelius* Bishop of *Rome*, that there ought to be one Bishop in every citie, and that he was pestered with the faction of *Fortunatus* at *Carthage*, as *Cornelius* was with *Novatianus* at *Rome*, and that there could be no union in the Church where there were two Bishops in one citie. L. 1 2. 2.

In all the seven cities, one Angell is mentioned as appropriate to each citie, and yet this man disliking the Bishops of *England* runnes into the errour of faction, and would have many Bishops in one citie, and so indeede there were at *Ephesus*, *Acts* 20.28. but such Bishops as had neede of a Bishop, *verse* 29.30. and had one left with them, 1 *Tim.* 1. 3. and there hee long continued, till S. *Paul* sent for him to *Rome*, 2 *Tim* 4.9. which was many yeares after he left him, when he went into *Macedonia*, before he went to *Jerusalem*, from whence he went to *Rome*, lived two yeares without molestation, and when the Apostle expected death he sent for his scholler, &c.

The time of the Temple freed from Satans Synagogue. Temple is the place of Gods worship. Altar is the place of Prayer, *Rev.* 8.3. where Christ stands, and it is the golden Altar; for the Gentiles have no Altar of brasse for materiall sacrifices, as Papists practise most profanely in the moneths of their apostacie, to the which the measure holdeth of the true Church, their prayers and whole worship; then comes in the court or corruption of the Church, and Satan is served together with Iesus Christ, which to this time stood apart by himselfe in the temple of Pagans, but is now taken up in the court of Christians. His time is 42. moneths, which is three times and a halfe longer than the time of the Temple, which is twelve moneths, that is, 360. yeares. The Calender of time shall be touched afterwards. Unitie holds in one head, which may consist of many, but not in one citie.

Ephes. 2.

Sect. II.

Unitie divided into Unanimitie, Concord, and Peace: Unanimitie when we are of the same minde, Concord when we are of one heart in our affections, Peace, when we speake and doe the same things without warre and strife.

Be of one minde, live in peace, and the God of Love and Peace shall be with you, 2 Cor. 13. 11.

SAint *Cyprian* writ a Booke of the unitie of the Church, and placed it in one Bishop, which he called the Bishop of the Catholicke Church, and all that held with him orthodoxe Christians, and they that held with any other Bishop in any city called themselves *Puritans*, and for their separation from the Church, they were held for Schismaticks, and if that Bishop converted, he was called no more than an Elder, and placed in obedience under the Bishop of that citie. S. *Iohn, Rev.* speaking of *seven cities*, speakes but of *seven Angels*, and sets them over *seven Churches*, not Parishes, for who can imagine so poore a plantation by the Apostles, and so slender an Argumentation in many yeares. S. *Paul* that planted this Church, *Act.* 19. 1. continued in it *two yeares*, *ver.* 10. *three yeares*, *Act.* 20. 31. ordained many Elders, 12. *at his first comming*, *Act.* 19. 7. when after many yeares visitation, he tooke his leave of these Pastours, they were a great multitude, *Act.* 20. 17. some of them ready enough for faction, *ver.* 29, 30. for which cause he leaves *Timothy* amongst them, 1 *Tim.* 1. 3. still to ordaine Elders, and after many yeares calls him to *Rome*, 2 *Tim.* 4. 9. that hee might speake with him before his death; and long after all this, S. *Iohn* writes to the Church of *Ephesus*, and the Angell of it, which never was above one, after S. *Paul* left it to *Timothy*; and its the constant doctrine of the Fathers, that many Bishops in one citie have ever made a faction in it, and S. *Cyprian* instanceth both in *Rome* and *Carthage*, and laments his owne lot with *Cornelius*, that the one was troubled with *Fortunatus*, and the other with *Novatianus*, both factious Bishops and heads of Schisme in the Church.

The

The Prophet *David* makes a Psalme of the Unity of Brethren, and compares it to precious ointment, and coelestiall dew, the one dropping downe upon *Aaron*, and first upon his head, than ranne downe upon his beard, and lastly, came to the lowest skirts of his garments. The holy Ghost upon the day of *Pentecost*, *Act.* 2.1. came downe upon the twelve Apostles, and the supernumerarie Apostle calls them, as the onehead of the Church, 1 *Cor.* 12.28. they that are the first in the body are the heads of it; for that head, *ver.* 21. that *cannot say to the feete, I needs you not*, is no otherwise an head of the body, then as a principall member, and they are alwayes the prime members that are first in it, and therefore a visible head is intended the Church, not of one man, but many, not of one *Peter*, but all the Apostles, not of one Pope, but of all Bishops, and such heads they are as may uphold the unitie of the Church: and though no Bishop be the head of the universall Church in all the world, yet each Bishop is head of that citie or Church where he ruleth. This unitie, *David* saies, is a good thing, and pleasant to behold. O that God would let it fall upon our Mountaines dedicated to his service, I meane our houses of prayer, and that he would ever grant that blessing to rest upon us, as the blessed dew of heaven! L 12. 25

Our Saviour makes all his Sermons of truth and peace, and gives them all one salt to season us, *Marke* 9.49. we are sacrifices that neede salt and fire to purge us, not the bitternesse and biting of our owne spirits, but his word which is as a fire, and his ministery, which ought to be as salt to season: but in many it hath lost its naturall saltnesse, and is become so corrupt, that wee know not wherewith to season that which should season us, and therefore I could wish we Ministers had that salt in ourselves that might procure the first peace amongst our selves, and then our people would quickly take the right salt, that are now as unruly as our selves, and all is in such a tumult, that its time the *Towne Clarke*, and *civill Magistrate*, the Church Clarke and Gods Minister to enter into the Theatre, where S. *Paul* and good Bishops will hardly be admitted, and *Alexander*, and whosoever dare put forth himselfe, may perchance be beaten, and hardly any defence will be admit-

Lib. 2. ted till the people may in some sort be appeased, and the cause heard with more patience, and may be (the Apologie being made) the men they murmure against, shall neither be found robbers of Churches, or blasphemers of their God.

My method shall be love, my love the truth, the truth shall be delivered me by the Scriptures, the Bookes of the Scriptures, I will receive by the generall tradition of the Church, the generall tradition of the Church shall come from the Apostles, the Apostles must be examined, lest they that are none deceive us, *Rev.* 2.2. their deceit may be found by their lies, their lies will come to light by those that in all ages have found them out, as S. *Augustine* for one in this most certaine rule, *Quod universalis tenuit Ecclesia, quodque non a Conciliis institutum sed semper retentum est, non nisi Apostolicâ authoritate traditum rectissimè creditur.* Two notes he gives of an universall, and an Apostolicall tradition; 1. that the Church ever held it from the Apostles, Secondly, that it was never delivered by any Councell after the Apostles, in which ranke are the number of the Canonicall bookes of the Scripture, the Episcopacie of the Church, Baptisme of Infants, Observation of the Lords day, Houses of Prayer, their Distinction, Prostration before Gods Throne, Reverence at the Name of Iesus, His meeting his people from the East, *Rev.* 7.2. Prayers towards the East, building of Temples toward that climate, &c. Let no man here mistake mee, as if I would make all things necessary that are Apostolicall, as the Kisse of Peace, and Feasts of love. *Iude* speakes of the Feasts of Love, *ver.* 12. but whether hee approves them or no, I cannot tell: sure I am S. *Paul* does not, and yet commends the holy Kisse, which in the Ceremony, as it was then used, is now neglected without any fault.

CHAP.

L. 12. 2.

CHAP. XX.

The essentiall parts of Popery in the masse and ministery.

HIlary lib. 3. cont. Const. *Faith is come now to depend rather on the time than the Gospell: our state is dangerous and miserable, that we have as many faiths as wills, &c.* Hee complaines of so many changes, that hee knowes not the faith men professe, and he compares them to unskilfull builders, that pull downe as fast as they put up any thing, and subvert the old with the new, making a very mockery of the Church. Priests are pressed to preach what they have condemned. Bishops hands are made to subscribe what their tongues have denied, and they are forced to speake falsehood, and their consciences brought to be burdened with the guilt of their former opinions, and their whole faith at the will and violence of another. *Hier. in Psal.* 107. *Plantatio vestra, &c. Your plantation is not old but new, the Law, Prophets, and Apostles are not in it, Sed de novis magistris est,* new Masters are sought to maintaine it. We shall ever finde that of S. *Cypr. l.* 1. *c.* 8. most true, that *the faith of many is their fury, and without divine institution.* This is that which makes S. *Aug. l.* 4. *de Bapt. cap.* 24. sticke so close to that which the universall Church holdeth, and being neither decreed by Councills, nor the time knowne when it begun, and yet alwayes to have beene in the Church to be Apostolicall, and such is the Episcopacie, if wee passe from Apostles to the Apostolicall men, and from them to Bishops.

I meane by Apostolicall men, *Evangelists, Ephe.* 4. 11. called, 1 *Cor.* 12. 29. *Teachers*, and are in both places put in the third ranke: first, *Apostles*; secondly, *Prophets*; thirdly, *Teachers*, which must needs include *Evangelists* in the *Ephesians*; and the word in the *Ephesians* must be a distinct word from the two that follow, *Pastors*, and *Doctors*. If we heare the Presbyterians, they will make two distinct offices of Doctors and Pastours, and take all the three former for extraordinary Teachers, as indeede the Prophets are in both places, and neither succeede

Luke 2. any, nor have succeſſours. as the Apoſtles have, *Mat.* 28 20. and ſuch are the *Evangeliſts*, that followed them in their plantation of the Church, and the Fathers bid us follow the Apoſtles in theſe Apoſtolicall men to finde out their ſucceſſours. *Tertul. lib. de præſcript. c.* 32. *evolvant ordinem epiſcoporum, &c.* to finde out the firſt Biſhop we muſt in ſucceſſion ſeeke to the Apoſtles, or ſome Apoſtolicall men that have beene with the Apoſtles, &c. No order but this, Apoſtles, their followers, and ſo ſucceſſively to Biſhops, which is the perpetuall voyce of the Church, and therefore by an univerſall tradition, even from the Apoſtles, Biſhops are appointed for the government of the Church.

Its true, the Apoſtles and Evangeliſts are not followed in their circuit, for the Evangeliſts had not that power given them by Chriſt to goe and teach all Nations: but their going was with the Apoſtles, and when the Apoſtles ceaſed to be, the Evangeliſts were fixed and became as the Biſhops of Cities and there was never any City in this ſucceſſion that had two Biſhops appointed over it: but alwayes one had the juriſdiction, and many were alwayes rayſed by faction, which the Presbyterians follow, and are found without example, except in that wherein they erre, and will erre, as holy *Hilary* ſpake of his dayes, and ſpared not the *Arrian* Emperor, that would make faith of his hereſie, as Presbyterians doe of their orders, for they follow not the Goſpell, but the times; not the word but their owne wills, not that which is old, but the idle and vaine fictions of their owne fancy.

Come we to the eſſentiall parts of the Maſſe-booke, for our miniſtery will prove legitimate, when they ſhall beg for Fathers, and finde none to beare off the blame of their baſtards, which they would faſten upon their Mother, which none but a ſtrumpet can owne. The eſſentiall parts of any thing belong to the being of it, and with them are concomitant, all inſeparable and proper accidents. and therefore nothing can be wanting in the Maſſe, but common and ſeparable accidents. A propitiatory ſacrifice for the quicke and the dead is as the very Marrow bones of the Maſſe, ſo is the invocation of Saints and Angels, with the worſhip of Images both of

God

God and creatures, all touched by the Holy Ghost, Rev. 13.6 L. 1 2. 2.
The God head is reproched by Images, the Manhood by the making and offering of it, and the Inhabitants of Heaven by their adoration and worship with God and Christ, of these our Liturgie is purged, except with a Lethargy we forget what we read, for in the first entry of the booke, some ceremonies are abolished, some retained: their multitude abated, superstitions rejected, nothing allowed contrary to the word of God, made necessary to salvation, but onely held usefull for discipline and order, and that upon just cause may be altered and changed. I have indeavoured peaceably to passe thorough all things that trouble us, and have desired to define what I could neither neglecting the Scriptures, nor the generall traditions of the Church, which prelbyterians handling as they list are found most guilty in both, I would but ask them whence have they their Ministery, if they have it not from Bishops, who succeed Apostolicall men, as they doe the Apostles. If they make no reckoning of this, then negatively for want of succession they have no Church no Ministery, no Sacraments. Say not that the people may make their Pastours, or that Pastours make make themselves, and if they cannot passe by the plaine way of Antiquity, let them give over, for *Tertullian* hath taken away all they can say, that cannot examine the order of their Bishops, and finde who was next the Apostles, or Apostolicall men. I admire at these men, that can make any thing of nothing. They tell us of the distinction of Pastours and Doctours, Elders and Priests, and that the Apostles and Apostolicall men have no successours, and that all pastours are equally considered in their office, and succession, and yet all this without the word of God, or any other warrant, then their owne wisdome. Many matters we have in controversie with them, and our best way is meeknesse, and as much plainenesse of truth as we can, and our strength is fetcht from such fountaines as will not faile us, if we open them aright. Reason bids us kindly contend with them that have one common King to combine us all in one body, and me thinkes the union that comes from him commands us to continue under him, and to contrive nothing against him under the pretense of our Religion.

CHAP.

Lib. 2.

Chap. XXI.

Of the seventy weekes determined for the Iewes: Fourty two Moneths for the Gentiles. Their Religions, Rebellions, Sects, Schismes and miserable confusions most exemplary for these times, wherein men know not which way to turne themselves, or what faith they may most safely professe.

Sect. I.

Hos. 9. 8. The Watchman of Ephraim is with my God (so he boasteth) The Prophet is a snare of a Fowler in all his wayes, and hatred in the house of his God.

IT is the Mystery of our times to be deceived by their watchmen, whose first policy is to plead their calling to be of God, be it never so groundlesse. Then their next plot is to hide their devices under faire pretenses: but their hatred is to God and his Church; to God by their lies, to his Church, either to corrupt it with the same, or by them to destroy it, and therefore Gods people had need to be watchfull to themselves, whom they trust, and try all meanes to avoyd the snares of these deceitfull fowlers, and feare all their policies; and this they cannot doe better then by acquainting themselves with the times, and as well as they can to understand their distinctions, and Gods determinations of them.

Dan. 9. 24. Seventy weekes are determined, &c. The Iewes might easily have understood their fates for the future, if they had not deceived themselves by fallacies of the expectation of the best things to themselves, and in good they minded not the principall, but a supposed happinesse that turned to their greatest misery. They minded nothing more then the Monarchy of the world, and conceived the Messiah to come to conquer their present enemies, and deliver them from the Romanes, and not the rage of spirituall adversaries. Their sorrowes were worldly, and more for what they suffered externally,

nally, then internally by reason of their sinnes. LIB. 2.

They would have ease, but not of their consciences: their comforts were the things of this life, and their Christ they knew not aright. God meant to send them in the 70. weekes a Saviour from sinne, who by his owne death should deliver them from death, reconcile them to God, and bring them such a righteousnesse, as should procure them their everlasting life. But, alas, they understood not this, nor made the right account of their weekes, but wrought mischiefe to their Messiah, accused him for a Rebell, enemy to *Cæsar*, one that affected a Kingdome, made himselfe a King, which they would have done, and then it should have beene no Rebellion: but these false hearted Iewes that favoured not *Cæsar*, feared him for Christ, *Iohn* 11.48. *Least his Romanes should come, and take away both their place and Nation.* What they feared came upon them, for false Christs they trusted, when they had crucified the true, the very Lord of life. Their weekes of mercy they see not, but by their wicked workes in them of multiplyed Sects, contrived conspiracies, seditions, rebellions, and most horrible crimes, brought that upon them, which they feared would happen if they followed the counsell of that most holy one, God annoynted for them in the 70. weekes.

SEC. II.

The Moneths of the Gentiles, and their Apostacy and rebellion in them.

IT pleaseth God to exercise our wits in the search of his deepest wisedome, and he deales with us, not as one that by darke sentences would hide his truth from us: but to try our diligence, and delight to follow him in prophecies which he propounds in the most excellent way, and that with reason from the very words. *70. weekes, seven of weekes, 62. weekes, one weeke, the midst of a weeke, &c.* are all words of worth, and observation. 70. yeares were past, and 70. weekes must follow, as the compleate time the Iewes had to mend them in

L 12. 2. for mercy. Their determination should be their last, and if they refused the Messiah, an end should be of their Kingdome.

To *know and understand* this the better, they have a key cast them to open the secret, and thats the command of *Artaxerxes* to build and beautifie the wals and City, that in the dayes of *Nehemiah* did lye most open and naked to the annoyance of their enemies round about. The Holy Ghost observes the decency of the prophecie, and makes use both of single weekes and their multiplyed number to seven. *Seven weekes, even to* 62. I take the words to be the same for the tenour of the propheſie, and to prevent much trouble being so read, as I shall afterwards resolve you. Vse is made also of one weeke for the covenant of 7. yeares, as shall also be shewed, together with the midst of a wecke.

Dayes, *Moneths*, and *Yeares*, are made use of in the Revelation, and Moneths commonly are taken in the worst sense to set forth the sorrowes and sinnes of the times, and it agrees well with the course of the Scriptures, which by darkenesse and light expresseth benefits or burdens to the world. Moneths are measured by the Moone, and the Moone governes the night, and night is put for darkneſſe. *Rev.* 9.10. 5. *Moneths*, the Locusts hurt men for Idolatry, and the time of this sinne is expressed by 42. *Moneths*, *Rev.* 11.2. and 13.5. These Moneths are the Moneths of Apostacy and rebellion of the Gentiles, and it is the determined time of their corruption and command, till the Lord Iesus Christ by his second comming appeare againe, and that in glory, to restore all things.

In this time shall many miseries befall the Churches of the Gentiles, and they like the Iewes shall not distinguish their times, but take them amisse, and be as much deceived about Antichrist, as the Iewes deceived themselves about the true Christ. They shall fall into many Sects, and Schismes, and their teachers shall lay snares for them, and the house of God by their hatred shall be exceedingly hurt. Let no man blame me if my zeale be for truth, wedded to no mans opinion. I have searched the best records, and desire to remember all men of their

their dutie. If I may seeme to have dived too deepely into hidden secrets, I can say no more, they are revealed, and revealed things are for us and our children. If I have erred its in the interpretation, and so have many moe in the plainest Texts: but of purpose I have wrested nothing to set forth any opinion of my owne, but the best and most constant tenets of the Church. L 1 c. 21

CHAP. XXII.

The Rebellious, and the Religious distinguished in their Covenants, Oathes, Armes, and that in the times when Kings were as well their adversaries, as their friends, and made Decrees, as well against them, as for them.

SEC. I.

THe *Samaritanes* seek to *Zerubbabel* to build the temple with him, *Ezra.*4. 1, not admitted they accuse him, and his people of Rebellion, *Ezr.* 4.15. *Haggai*, and *Zecharie* make their Apologie, *Ezr.*5.1. and prove what they doe is by warrant, and the firme decree of *Cyrus*, *Ezr.*5. 13. A thing forgotten even by the Kings themselves, and contrary decrees made against them, *Ezr.* 4. 21. which they obeyed, *Ezr* 4. 24. Neither did their Prophets teach them disobedience, when they seemed to crosse the command of the latter Kings, for it was the law of the *Medes* and *Persians* that their decrees should not be altered, and therefore *Artaxerxes* had forgotten the Law of *Cyrus*, which *Darius* made good when he found it in the Rolles, that *Cyrus* had left at *Babylon*, *Ezr.*6.1. when hee gave the people libertie to depart from thence, and to returne to build that house, for which their adversaries unjustly condemned them of Rebellion, *Ezr.*1.

Darius Nothus an hundred yeates after the Roll was laid up in *Babylon* made search for what all men had forgotten, and findes that to be true, which Gods Prophets had spoken, *Ezr.* 6.3. and by the justice of his Kingdome confirmes it, *Ezr.*6. 6,7. His Successour *Artaxerxes* (called *Mnemon* to distinguish

him from the predeceſſour of *Darius*, called *Artaxerxes Longimanus*) in the ſeventh yeare of his reigne ſends *Ezra* the Scribe, and as many as will goe with him to *Ieruſalem*, and commands him to ſearch according to the Law of his God what ſhould be done for *Iudah* and *Ieruſalem*, and to carry with him the liberall offerings of the King, and his ſeven Counſellours, and all the gold and ſilver he could finde in the Province of *Babylon*, with the free will offerings of Prieſts and people; nay, the King bids him ſpare for no coſt, but out of his owne treaſure houſe take what he would to doe his God ſervice, and to appeaſe his wrath againſt him and his Kingdome: and furthermore he takes care that all the people may have good Magiſtrates, good Lawes, and good Teaching, and whoſoever will not doe the Law of *Ezra's* God and the King, to be ſpeedily puniſhed, *Ezr.*7. A ſingular paterne from a Pagan to Chriſtian Princes, and how Gods Lawes, and the Kings ought to be obſerved together, and no Religion admitted that practizeth Rebellion.

SEC. II.

Of Rebellion.

THe *Samaritans* that ſought to ſerve God with his people, being rejected, firſt laugh at them for their obedience to God and his deputy, *Neh.*2.19.20. *Will ye rebell againſt the King?* What's their anſwer? *The God of heaven will proſper us, though we rebell not with you.* *Nehemiah* in the twentie yeare of the King hath full commiſſion to the governours of *Samaria*, even *Sanballat* himſelf, and *Tobiah*, and all the Kings great commanders to give their aſſiſtance, and yet like rebells they accuſe others of rebellion, and in the ſecond place the armie of *Samaria* is commanded to fight againſt the Kings friends, *Neh.*4.8. which juſtly arme themſelves againſt rebells, & ſtand upon their own defence, with their weapons in their hands. See how the religious defend themſelues by armes. They have warrant from the King to build and fence their citie, as the Proteſtants had once in *France* leave from their Kings to defend themſelves againſt the

the Papists, and to what end did either the King of *Persia*, or LIB. 2.
the King of *France* give this power to religious persons, if they might not use it in their owne defence? Certainely they are justified in their armes, the one to fight with the *Samaritans* when they assault them, and the other with the Papists when they pursue them in their right. But the case is altered with the *Iewes*, when they fight with the *Romanes*, and rebell against *Cæsar*, whom they confessed to *Pilat* to be their King, and that he ought to crucifie Christ for making himselfe to be a King, which was true, but not against *Cæsar*, which *Pilat* perceived to be their malicious accusation. So the *French* have repented, I hope like good Protestants will confesse that they ought not to resist their King by their weapons for Religion, and that the same is rebellion in them that practise it.

Sanballat seekes by craft, by rumours, and hired prophesies, to terrifie *Nehemiah*, *Neh.* 6. but the worke is finished to the terrour of his enemies. Secret intelligence is had with the Nobles of *Iudah*, and many of them sworne to be false to good *Nehemiah*: but *Nehemiah* committed himselfe to faithfull men, and tried them all he trusted, *Neh.* 7. he causeth the Law to be read unto them, as the best meanes of fidelitie, *Neh.* 8. He injoynes them a solemne fast *Neh.* 9. cals them to seale the Covenant, *Neh.* 10. and for all this he hath commission from the King, as *Ezra* had, *Ezr.* 7. 25. *Teach yee them that know not the Lawes*, and binde them sure in their obedience, and hee that will not doe the Law of his God, and the King let judgement be executed speedily upon him. Would God our Covenanters would so seale their Covenants, and not call in others to their reproach, for they will hardly finde an example to parallell theirs. God change their minds, and send us peace and truth in Iesus Christ, *Amen*.

I will handle the great secret of the 70. weekes; and set before all mens eyes the mercies of God, and their just period for rebellion to him, and *Cæsar* in their lawfull governement.

Lib. 2.

Chap. XXIII.

Of the 70. weekes leading us from the Church of the Iewes to the Church of the Gentiles.

Sec. I.

Dan. 9. 24. *Seventie weekes are determined upon thy people, and upon thy holy citie, to restraine the transgression, and to make an end of sinnes, and to make reconciliation for iniquitie, and to bring in everlasting righteousnesse, and to seale up the Vision and Prophesie, and to annoint the most holy.*

THe *Calender* of the Scriptures having ended the Annals of the Iewes in their owne Kings, comes in with the yeeres of the Kings God suffered to reigne over them, *Dan.* 1. 1. in the third yeare of *Iehojakim* he ends the Chronicle of their Kings, and *Dan.* 2. 1. begins it with *Nebuchad-nezzar*. After the date and expiration of that Monarchie, he comes to the other, *Dan.* 7. 1. in the first yeare of *Darius*, he understands by bookes, that the desolation of 70. yeares was accomplished, and for future 70. weekes of consolation are promised before their desolation by the *Romanes*, and the same by bookes must be understood of us, as the bookes of *Ezra* and *Nehemiah*. When to begin these weekes is more involved by Interpreters, then the Prophet himselfe. In him we have a key to open it, which Expositors wrest and wring, and so displace the words that wee are kept out by them, and cannot come in to fetch out the rich treasure locked up in so close a cabinet, as containes the very price of our redemption, and the people for whom it is reserved.

The Verse concernes the greatest mercy, that ever Almightie God made knowne to the world. Its brought within the compasse of 70. weekes, in the which the Iewes are to expect the *Messiah*; and its a wonder this time should be hid from them, and that still they should be in expectation of him,

and

and yet that comming of him, *Dan.7.* 13. deceives them; for thus they reason against us: *Messiah* cannot come till the end of the foure Kingdomes: but your Iesus came when the fourth Kingdome was in the greatest glory, and therefore hee is an Impostor, for his comming with the clouds of heaven is a glorious comming, and to take visibly his Kingdome from all his enemies. This objection we clearely answer by his second comming, which we expect as well as they, and lead them from one Prophesie to another, and aske them of the 70. Weekes, which teach them and us of the comming of our Messiah to redeeme and reconcile to God, to pay a price for our sinnes, and to bring in everlasting salvation, the vision and Prophecy whereof is long since sealed up, and by the death of our Saviour all happinesse brought unto us. L. 1B. 2.

SECT. II.

Dan 9. 25. Know therefore and understand, that from the going forth of the Commandement to restore, and to build Ierusalem, unto the Messiah the Prince, shall be seven of weekes, even three-score and two weekes, the streete shall be built againe, and the wall, even in troublous times.

KNow and *Understand* where to begin the account, not of 7 weekes and 62. Weekes, as if the words were a distribution of time to no purpose, wherein to accommodate the History, all our interpreters speake as if they were amazed at the distinction, which indeed is none at all, but the latter words are an exegesis or exposition of the former. 70. Weekes have in them seven times 70. yeares. Their captivity was 70. yeares, in which God punished their sinne of Idolatry, which sinne of theirs was reformed by *Ezra*, and God promiseth unto them 7. times 70. yeares Consolation. In 6. of these 70. yeares they are to expect their Messiah, and in the last he is borne, and that in the beginning of it, in the middle he dies, and in the end of them the Iewes perish not for Idolatry committed againe, but their deniall of the Messiah, and cruelty against him.

By reason of the recompence of one yeares punishment with

L. 1 B. 2. with seven yeares mercy, the Holy Ghost followes the stile, and by *Sevens* makes his account, not exactly I confesse, for in 62. weekes there is one wanting of 9 times seven, which would make threescore and three. Notwithstanding 62. weekes hath compleately in it eight times seven, and 6. weeks more, and though the account may seeme harsh, yet it is not without example, *Gen.7.9. There went in two and two.* No man by subdivision can make seven of two; for so many of cleane beasts and birds are taken into the Arke. The Text sayes, *by sevens*, and two by two will never make an odde number: but in seven be sundry twoes, and two by two may come to seven with the addition of one: So here, seven of weekes, even so many as make 62. eight times seven with the addition of six will make up the full number, and such a reading admitted (which also the originall will well beare) will ease us of much needlesse labour, to suite our selves with a distribution which can hardly be found. We will therefore examine the *Epochaes* or distances of time mentioned in this prophecy, and state every truth as punctually as we can by the best bookes that inable us in this mystery. The whole summe is 70 *weekes*, in which 62. *weekes*, *one weeke*, and *the midst of a weeke* are made most memorable.

Sec. III.

Ezra.1.1. Now in the first yeare of Cyrus King of Persia, a Proclamation is made of the deliverance, and a Decree passed to build Gods house.

IT is impossible this should be the commandement, to give us any understanding of the time; for the worke begun had ill successe all the dayes of *Cyrus*, and plainely ceased till the second yeare of *Darius Nothus*, *Ezr.4.24.* when the Decree of *Cyrus* with age was quite forgotten, and many Kings had beene in *Persia* that were dead, yea, and the High Priests too as *Iosheua*, and his Sonne after him, and when *Nehemiah* came to *Ierusalem*, *Eliashib* was High priest, *Neh.3.1.* And therefore as yet Gods mercy was not seene in the 70. Weekes, but all

all things dashed, as if they never had beene. L. 12. 2.

SECT. IV.

Ezra 6. 1.

Darius in his second yeare makes a decree, and then *Ezr.* 6. 14. things had good successe and prosp red, and by the sixt yeare of the King, the Worke is finished, *Ezr.* 6. 15. This to me seemes to beginne the 70 Weekes, for now is God apparent in his mercy, and to him in the first place is their prosperity ascribed, *Ezr.* 6. 14. in judgements the first should move us: but in mercies God mindes us of them, when they are most apparent.

SECT. V.

Ezr. 7. 12. 13.

Artaxerxes in the seventh yeare of his reigne makes a a decree for *Ezra* to goe to *Ierusalem*, *Ezr.* 7. 8. To set forward the service of the Sanctuary, and to stay Gods wrath against his Realme. *Ezr.* 7. 23.

SECT VI.

Nehem. 2. 1.

Artaxerxes in the twentyeth yeare of his reigne sends *Nehemiah* to build the City and walls, which in 52 dayes he performes, *Neh.* 6. 15. and this is the troublesome time *Daniel* speakes of, and where we are to begin the computation of 62 weekes, which will bring us to the Messiah, and the great worke specified in the former verse.

Lib. 2.

Sect. VII.

Dan. 9. 26. And after 62. weekes shall Messiah be cut off from the Iewes, and to him they shall be no people, and the people of the Prince that shall come, shall destroy the City, and the Sanctuary, and the end thereof shall be with a flood, and unto the end of the warre desolations are determined.

Messiah the Prince is rejected of the Iewes, cut off or cast off from being their King, and they likewise receive the same measure, and are to him no people. The *reticentia*, or sorowfull silence of *Daniel*, leaves the reader to conjecture what to adde, *& non ei*, that is, to him no people, why the Prophet silenceth that it is his griefe to thinke it, and he sayes no more, but laments the lot of them upon whom the doome fals. Great mercy to have the Messiah not onely promised, but the time determined of his comming into the world, and according to prophecy the thing performed, and men called to know and understand it by weekes, even 62. and the time of their beginning set down by an expresse commandement from Artaxerxes in the twentyeth yeare of his Reigne.

The neglect of this so great a mercy calls for another people to be given to Messiah the Prince, and they shall come to destroy the City fenced against them, with confidence that God will preserve it, though it rebell, *est civitas Dei, nunquam peribit*, its the City of God (said the Rebells,) it shall never perish: as if the promise of God were to mainetaine rebellion, and the Messiah, that came to take away sinne, were to continue it without checke. But City and Sanctuary shall goe, when they are gone from God, and hope he cannot goe from them. The floods that follow the former raines of Gods judgements will make an end, and desolations will goe on to the end of the warre, as God hath determined them.

Sect.

L 12. 2.

SEC. VIII.

Dan. 9.27. *And he shall confirme the Covenant with many for one weeke, and in the midst of a weeke he shall cause the sacrifice and the oblation to cease, and for overspreading upon the wing of abominations, he shall make it desolate, even untill the consummation, and that determined shall be powred upon the desolate.*

COvenants as they containe mutuall promises, so they require the like performances, and God never failes in his part, and many obtaine that mercie, which the most minde to lose, and leave behind them *Rom.* 11.1.2. *Hath God cast away his people?* certainely he hath not cast away the many hee foreknew, and with whom in time he meant to confirme his covenant, *Rev.* 6.2. *he went forth conquering, and to conquer.* His first care was the Iewes, and for them he gave the first command in conversion, and if we observe the History, we shall finde this weeke most plainely. When our Saviour was thirtie yeares old, he entred his publique Function, & continued most painefully in it, till his death, and left command to his Apostles to follow him in his steps, and in the 38. yeare, which makes up the weeke of confirmation; *Peter* hath his vision and voyce from heaven, *Act.* 10. that its lawfull for the Iewes to converse with the Gentiles, and two yeares after at *Antioch*, *Act.* 11.26. the Disciples call themselves Christians.

Paul and *Barnabas* for a whole yeare taught in this citie, and much people turned to God. Of all the Apostles, he that was called after all the rest, went first to the Gentiles in *Arabia*, *Gal.* 1. 17. were he was three yeares with what successe none that I have read gives me information. But after *Peter* had his Vision, and S. *Paul* was returned out of *Arabia*, we have plentifull proofe for the Gentiles and their conversion, and Story enough to illustrate this we have in *Daniel*, of the weeke wherein the Covenant was confirmed to the nation of the Iewes. The last weeke of the Seventie, was the destruction of those that would not beleeve, and in the midst of this weeke, the Famine and Plague had so destroyed the People, Priests,

Luk.21. and ſacrifices, that they were faine to ceaſe for want of meanes, and the reſt was left to the wing of abominations, that is, the *Romane* army, whoſe ſwords and Eagle diſplayed againſt them added to the two former judgements, a totall ruine to citie and Sanctuary, and Almightie God powred out his vengeance upon the ungodly, as the Apoſtle ſpeaketh to the uttermoſt, 1 *Theſ.* 2.16.

CHAP. XXIV.

Of exemplary Puniſhments in the refractary Iewes.

SEC. I.

1 Theſ.2.14,15,16. *For yee brethren, became followers of the Churches of God, which in* Iudea *are in Chriſt Ieſus: for ye likewiſe have ſuffered ſuch things of your owne Countrymen, even as they have of the Iewes. Who both killed the Lord Ieſus and their owne Prophets, and have perſecuted us: and they pleaſe not God, and are contrary to all men. Forbidding us to ſpeake to the Gentiles, that they might be ſaved, to fill up their ſinnes alway: for the wrath is come upon them to the uttermoſt.*

SAint *Paul* lived to ſee their ſorrowes, and knew that God would puniſh them moſt ſeverely. He ſaw not their laſt end, but was aſſured God would preſently bring it upon them, *Heb.* 10. 35,36,37. a little whiles patience will bring their ruine, and he will come and not tarry that hath threatned their obſtinacie with utter ruine of Citie and Sanctuary, *Matth.*24,1,2. Gods people muſt not caſt away their confidence of comfort in the puniſhment of their enemies, which is called a great recompence of reward, not that Chriſtians are delighted in the death of ſinners, but that they rejoyce in the truth of Gods promiſes, whereof one part is deliverance from enemies, under whoſe crueltie it pleaſeth God to exer-

ciſe

cise the patience of his servants, that after they have done the will of God in their afflictions, they may receive his gracious promise in their helpe: and the Apostle writing to the *Hebrewes*, certifies them that the time is at hand, and that God will beare no longer with their obstinate brethren. The first Churches were in *Judea*, and had their beginning at *Ierusalem*, where persecution followed at the very first their conversion, and God made those Churches examples to others; nay, Iesus Christ and the Prophets were persecuted by the Iewes, who deceived themselves in pleasing God, for they pleased him not, and were crosse to all men: to the *Romanes* by Rebellion, and to all Beleevers by the hatred of their Religion; especially they spited the Gentiles, that should speed so well, as to be reputed for Gods people, and they so increased their sinnes, that they came to a fulnesse, and then answerable to them Gods wrath to the uttermost brought ruine upon them by the *Romanes*. LIB. 2.

SEC. II.

Matth.23.38. Behold, your house is left unto you desolate.

THe losse of Christ is the desolation of any Kingdome: *Yea shall not see me henceforth, till ye shall say, blessed is he that commeth in the name of the Lord.* The Iewes must stay for Christ, and his mercies will fall to another Nation to provoke them to jealousie, *Rom.* 10.19,20,21. *Did not Israel know?* that is, might they not have knowne by the mouth of *Moses* the minde of God against them, and by the Prophet *Isaias* they might have seene mercy to those that sought not for it, and the manifestation of Iesus Christ to those that asked not after him. But as for his people to whom all the day long hee had stretched forth his hands, they gainesaied him, and by disobedience shewed they cared not for his Gospell, and they that at the first sought not after it, yet after they heard of it flocked unto it.

Lib. 2.

Chap. XXV.

The Propheſie of the Revelation begins with the Gentiles.

THere is undoubtedly in this Booke an Hiſtory of all times, and the knowledge of the 70. weekes, directs notably to the yeare where we are to begin it, and he that underſtands that, may finde all the points and periods of time intreated of in the *Revelation*. Many doubt of the thouſand yeares whether paſt or to come, whether an Hiſtory of time, or an eternitie of being in happineſſe, after the end of this miſerable world. They that make the thouſand yeares an hiſtory, know not where to place them, and they that have placed them betweene *Conſtantine*, and the *Turkes*, are deceived and confuted by the Text, *Rev.* 20.1,2,3 4. *And I ſaw an Angell come downe from heaven, having the key of the bottomleſſe pit, and a great chaine in his hand. And hee laid hold on the Dragon that old Serpent, which is the devill and Satan, and bound him a thouſand yeares; and caſt him into the bottomleſſe pit, and ſhut him up, and ſet a ſeale upon him, that he ſhould deceive the Nations no more, &c. And I ſaw Thrones, &c. as in* Dan. 7.9. *Thrones pitched downe, &c.*

That the Angell ſhould be Chriſt and not man, all the actions may be as arguments to prove it, as the key of the bottomleſſe pit, *Revel.*1.18. *I have the keyes of hell and of death. Rev.*9.1. the ſtarre that falls from heaven is ſaid to have the key to doe miſchiefe: but none but Chriſt hath it to doe good in the execution of juſtice; Death and Hell are in his hands, and moſt properly it belongs to him to deale with the infernall pit. Secondly, the great chaine ſheweth his power, and caſting of Satan into it, ſheweth ſuch limitation of him to the pit, as yet to be paſt I can hardly imagine. Thirdly, to impriſon him, chaine him up, and ſeale the doore upon him, ſheweth that which the devills feared, that the time ſhall come to take them, and torment them more cloſely, than yet they have beene. Fourthly to deceive the Nations no more, is more than yet hath beene; for the time aſſigned by ſome

for

for the thousand yeares is that wherein have risen the greatest Impostours (as Mahomet and the Pope) that ever came into the world. To be the time of the Churches felicitie, I make no doubt of it, but how and in what manner I judge it fitter to silence my thoughts, than to determine ought for the future, I follow rather things past and present for our profit. L. 1 B. 2.

The 70. weekes leade us from the Church of the Iewes to the Gentiles, and as *Daniel* for the old Testament; so S. *John* for the new is called *the beloved Disciple*, for his search into the mysteries of God. Both mourned that they could not master the secrets God gave them to study and muse upon: and their reward was that God sent his Angell to helpe them. God the Father gives the *Revelation* to his Sonne after his ascension, and it is of such future things, as the Son professeth his ignorance in *Marke* 13. 32. and confesseth were knowne and reserved onely to his Father, *Act.* 1. 7. *Wilt thou at this time, &c.* Faine would they know the day of restitution of all things, and *Peter* resolves the Iewes, *Act.* 3. 19, 20, 21. that it will be at the conversion of that Nation, and makes it a reason of their repentance, which will returne Iesus from heaven, and bring *the times of restitution of all things*, which *Iohn* the *Baptist* attempted to doe, *Matth.* 17. 12. but could not effect it, and therefore the promise to restore all things is yet to come, *Matth.* 17. 11. It was the office of *Iohn* to reconcile the fathers and the children, *Luke* 1. 17. many of the children of *Israel* were converted by him, *ver.* 16. but all could not be done at that time as it was promised, and therefore. 2 *Pet.* 3. 9. *God is not slacke to doe it*, but this Nation is obstinate to heare it; and though it was not ignorant of the great day of the Lord, *ver.* 8. yet it made no right preparation for it.

Iohn 5. 39. *Ye search the Scriptures*, ἐν ᾧ τοῦτο, *hoc unum non lateat vos, this one thing*, of a day of judgement, and the glorious comming of the *Messiah cannot lie hid to a people* so well verst in the Scriptures and traditions of their Fathers. True it is, they grosely mistooke their times, as in the 70. weekes they could not see the first comming of him, as they did his second in the clouds of heaven, *Iude*, *ver.* 6. speakes of the *judgement of the great day*. S. *Iohn*, *Rev.* 16. 14. calls it *the great day of God Almightie*,

Lib. 2. *mighte*, a phrase that agrees with tradition, for so the Jewes used to call the day of their Messiah, and *Peter* 2 *Pet.* 3. 13. speaking of the day of God, tells us it shall be according to promise, which promise is onely to be read, *Isa.* 65. 17. and 66. 22. and so Scripture expounded by Scripture, and the use of words by their vulgar acception, some thing (though not the same with the meaning of the Jewes) will be expressed for a future time. Our Saviour, *Act.* 1. 7. denyed not the time, but the knowledge of it to his Apostles; and if the words of the *great day of judgement* had beene erronious, the holy Pen-men of Scriptures would not have followed them. But my meaning is to leave this last period of time, and fix in a few words upon two that goe before it.

In the 38. yeare of Christ the Gospell is preached to the Gentiles, in the 40. yeare of grace the beleeving Iewes and Gentiles make no other distinction then all to be called by one name, *Christians*.

About this time would I begin the Church of the Gentiles, and their being under divine measure would I suppose to be for a yeare of dayes, that is, 360. yeares, taking dayes in the propheticall sense, and so till the end of the fourth centurie, the Church in her Virgin estate, and this I gather by the 42. moneths of her Apostacie; for proportion must bee in the propheſie according to the allusion in *Ezekiel* where the Temple is measured, and by *Vlepanda* exactly compared with the Court is contained in it three times and an halfe, that is, the Court being greater in ground then the Temple is thrice, and the halfe of a third bigger then the Temple that stands within it, and therefore, *Rev.* 11. 1. the measure of the Temple compared with the moneths of the Court, holds for a yeare of dayes, as that does with three yeares and an halfe, which to be the middle period of time is of all the rest least to be doubted of.

Foure hundred yeares or there abouts we stand for the Church of the Gentiles, beginning the time with Christs incarnation. We goe up to six hundred yeares, but the virginitie of the Christian Church may be questioned before that. To foure hundred wee adde the yeares of Apostacie, 1260. and by both numbers set downe this account for two periods, 1660. yeares, of which

which we want but 20. yeares, what may follow, or what wee may finde in these 20. yeares I forbeare my conjectures, and complaine of the present. L. 12. 2.

We see not our errours, neither care wee for the truth. To avoyd *Popery* we reject the *Episcopacie* of the Church, set up a strange *Presbytery*, and see not a meane betweene such extreames. I have often repeated arguments, as S. *Iohn* does his prophesies, and as Almightie God did thrice to *Peter*, *Act.* 10. 16. *Pharaoh* had two dreames, *Gen.* 41. 3. 4. 5. *Daniel* many visions to expresse the same things, and so considering our great weakenesse, I have the oftner conculcated difficult things to disclose them as well as I could.

Me thinkes the series and connexion of truths should alter our opinions to the best things. *Apostles, Apostolicall men, Bishops, their succession and seates*, as in one Citie there ought but to be one Bishop, and many in the same Citie have alwayes beene held Schismaticall, and that all records are so plaine for one Bishop of the Catholike Church, that is, as the Fathers explaine it, in one Citie (not of all the world) wee should rest content, especially when the Scripture speakes so too, as of the seven Churches, and he that by one Angell will expound many, is made by his Ancients for such an exposition a very Schismatick and firebrand in the Church.

CHAP. XXVI.

Of that superioritie that is in the Apostles, Apostolicall men, Bishops, Elders, Thrones, Orders, Angels.

SUperioritie and succession is proved, *Matth.* 28. 19. 2. That the Apostles were over all pastours, and all places, the Text most clearely evinceth it. *Goe ye teach all nations*: all nations are given to the Apostles, and the Catholike Church, though it hath not one visible head yet hath it many, 1 *Cor.* 12. 21. the body hath an head, not the Pope: but *v.* 28. *first Apostles*. The first in the body are as the head, and they are many to spoyle the Popes Monarchie, and too few to

 coun-

Lect. 2. countenance an universall presbytery in every Parish, and the heads are too many in any Citie when there be moe then one; for antiquitie never allowed above one Bishop in a Citie.

o Two Apostles did sit together in one Citie an whole yeare, *Act.* 18. 26. but never did two Bishops sit so long in any Citie without faction. *Rome* cannot hold *Cornelius*, and *Novatianus* for two Bishops, without this distribution: they that hold with *Cornelius* are orthodox Christians, they that hold with *Novatianus*, Novatians, Schismaticks, and as they called themselves *Puritanes*. The like may be sayd of *Carthage*, that it is impossible for *Cyprian* and *Fortunatus* to rule together. The Apostles are succeeded, for the promise is to them no longer then they lived, and therefore even to the end of the world falls to their succession. The Apostles did carry with them Apostolicall men, called, *Eph.* 4. 11. *Evangelists*, and they obtaine the third place in the Church, and are set after *Prophets*, whose calling was wholly extraordinary, and had no succession neither in the old nor new Testament, for God never makes ordinary his extraordinary gifts.

Ioh. 16. 13. *He will guide you into all truth*: that teachers cannot erre is extraordinary, and comes not by succession, as the Papists teach falsly, 1 *Cor.* 12. 28. Thirdly, *Teachers*, *Eph.* 4. 11. the third place is *Evangelists*, and both these succeede the Apostles. Not all Teachers, but such as waited upon the Apostles, and were trained up by them, and left in the Cities they had planted to be their heads.

Thus was *Timothy* left at *Ephesus*, *Titus* in *Crete*, *Epaphroditus* at *Philippi*, *Epaphras* at *Colosse*, &c. That the Apostles ever left many heads in one Citie is wholly against the Scriptures, and all antiquitie. The Papists so farre aime aright at a visible head of the visible body of the Church, that it must of necessitie have one, and the position is most true, that *there can be but one Bishop of the Catholike Church*, and yet they faile in their proofe of the Pope, for he that teacheth the Church hath an head that stands in neede of the feete, as he meanes not Christ by that head, so neither the Pope, but the Apostles and their successours; first the Apostles themselves, then *Evangelists* or such *Teachers* as followed them, and because both these cease, and none may walke the Circuit of all the world, that walke not with the Apostles, whose commission onely was so large; therefore now things are

settled

ſetled, and all hiſtories are plaine that Biſhops ſucceed, and ſtay upon their Seas, and are called the perpetuall Elders of the Church, *Rev.*4.4. and for diſtinction their number ſheweth their principalitie by their alluſion to the Princes of Prieſts, 1 *Chron.*24.4. and its an invincible demonſtration, that as the Sonnes of *Eleazar* and *Ithamar* were not of the common ranke of Prieſts, but their heads: ſo are theſe Elders the heads of other Elders and their Churches. L i b. 2.

Their Thrones evince the ſame, which are proportioned to their numbers, and therefore every Elder hath not his viſible Throne, and power to rule in *foro exteriore*, as theſe have. True it is all paſtours have the keyes to command in *foro interiore*, or the conſciences of men, and it were well the people did ſo conceive of their paſtours, for then would not confeſſion of ſecret ſinnes bee ſo ſtrange a doctrine, or that in the booke of Common Prayer in the end of the ſecond exhortation of thoſe that are negligent in comming to the holy Communion, I pray you reade it, for it were well you obſerved it, and its plainely diſtinguiſhed from Popery that compell men to confeſſion, more then conſcience does, which ſhould and would urge more to that durie, if they eyther knew themſelves, or the benefit of an abſolution comming from them that have the keyes, and certainly ſuch abſolutions are the moſt kindly applyed for the good of ſoules that come from ingenious confeſſions; for knowne and notorious ſinnes may come to the Thrones of the Elders to bee corrected, and little amended, becauſe conſcience is not thoroughly grieved with the ſinne: but this by the way to give notice wee wrong not the miniſtery of the excellencie of it, while we ſay ſome excell in power and authoritie above others.

Orders in a Biſhop prove that hee that gives all orders to others muſt have them in himſelfe, and this by Saint *Ambroſe* (as is often ſaid) is onely in a Biſhop, who is the firſt Elder. Laſtly the Angels of the Churches (as we have ſayd) fall in with the cuſtome of all Cities, to have but one Biſhop eſtabliſhed in one Citie to preſerve (as Saint *Cyprian* ſaith) the unitie of the Church. Its my lot to make theſe frequent repetitions to awaken our dull apprehenſions: for as they that live by the falls of the waters that melt from the mountaines into the River *Nilus*

Lib. 2. heare them not that are strange to others: so wee have so much buzzed into our eares of the new presbytery to rumble downe Popery, that we can conceive little or nothing of a lawfull Episcopacie. I hope so often drawing aside Sectaries to heare a new voyce, they will be won by little and little to thinke better of their Bishops, which I pray God they may.

Chap. XXVII.

Subjection to evill Kings, and the good example thereof.

I Am forced to stand much upon another head of divinitie, of subjection to Princes, for they that quarrell with Prelates for obedience, doe the like to their King when he comes in their way. Puritans they have alwayes beene called that have opposed one Bishop in a Citie, and as they have beene found factious in the Church: so seditious in Kingdomes. *Sigebert in Anno*, 1088. would speake with the leave of all good men, that Priests did never teach the people to deny subjection to evill Kings, till the dayes of *Hildebrand*, and the good man calls it a *novelrie*, fearing to speake out, as it was, an *heresie* hatched by Popish Puritans, too much followed by them that taxe Popery in Bishops, which at this day, like good *Athanasius* accused of treachery to *Constantius* the *Arrian* Emperour, for stirring up his brother and people against him, make their Apologie as hee did. Not in the words of S. *Peter*, *it is better to obey God than man*, that is, ill expounded to arme against them, not by patience, but power, *per gladium ferri non verbi*. Such a defence *Athanasius* might have made, as *Popes* have done by setting the sonnes of Emperours against their Fathers, and one sonne against another, &c.

But he answers as our Prelates doe, *Apolog. ad Constant. vincat quæso apud te veritas, &c. Let truth I pray thee prevaile against suspition, and beleeve that Christians, much lesse Bishops would not wrong the Catholike Church, either by such thoughts or words, and for my selfe I am not so madde, or beside my selfe, neither have I so forgotten the voyce of my maker, as not to beare with my very heart what he-*

he saith, curse not the King in thy heart, nor backebite the mightie in the secrets of thy chamber: for the birds of the ayre shall tell it, and the fowles that flie shall betray it. I verily beleeve, *Rev.* 2.10. that the *ten yeares* persecution for him that was *first* and *last*, that is, truely God; *that was dead and is alive*, that is truely man have reference to the worst times of the *Arrians* the dayes of *Valens*, who after hee had subdued *Procopius*, bended all his might for 10. yeares against the orthodox. In his dayes dyed *Athanasius*, after he had governed the Church of *Alexandria* 46. yeares. His gray haires stayed the Emperours hand from crueltie to him. He had waded through many floods of persecution by *Constantius*, *Iulian*, yea *Constantine* himself by false accusation was sent against him, and almost the whole world conspired his ruine, & therfore *Nazianzene* compares him to an *Adamant* in his adversitie, & the *Magnet* in his prosperitie, bearing or drawing all men after him. LIB. 2.

He might have done much, if that spirit had beene in him, that is now in some that would goe for Saints in our dayes. *Constans* the brother of *Constantius* was against his heresie, and so was *Valentinian* against *Valens*, and both had part of the Empire, with their brethren, and so *Athanasius* might have perswaded a sufficient partie, but durst not in conscience to his Lord, though a most wicked Prince, and hee dyed in peace to shew that God can preserve his Saints in their sufferings, without rebellion or resistence of their superiours.

Another good example we have in this reverent Father, *Apolog. cap.* 2. He with many orthodox Bishops appeale from the *Councill of Tyre* to the Emperour, and desire to plead the right of the Church before him, and the Emperour makes a peremptory Edict that the Councill without delay appeare before him, &c. Certainely good Emperours knew their power over all persons, and this miserable Synod durst not resist, but repaired in obedience to their Emperour. It was *Chorah* and his companie, *Num.* 16.12.14. that durst answer *Moses* with an ingemination. *we will not come up, we will not come up*, and truly they may answer God with those Rebells in *Jer.* 2.31. *We are Lords, we will come no more unto thee.* Its my duty to God and my King to deale plainly, and as powerfully as I can with all men, to know and acknowledge their subjection to their superiours, be they good or bad.

L 1 3. 2. I confesse *Ignatius Loyola, Epist. de viator. Obed.* 18. gives wicked councell when he sayes, *prudentia est imperantis, non obedientis*, that fooles follow wise men without discretion, and beleeve their guides command them in all things what God commandeth. *Statuere debetis Vobiscum, &c.* resolve that your rulers cannot erre, *caco impetu*, rush into any thing with a blind obedience. We must abjure will and reason, and relie upon superiours, by a dedition of our selves to doe with us what they will, and in this croud come in Kings which are no superiours with Papists and Presbyterians. *T. C.* being asked whether Kings might not be excommunicated, answered he utterly misliked their opinion that denyed it, and would have the presbytery exercise excommunication upon them, little knowing what he sayd, and the bad consequent of it; for thus I reason against him: the Church and Common-wealth are in themselves two distinct bodies, and the one of them may be without a civill Magistrate to rule it, and then by the Apostle, 1 *Cor.* 5. 12, 13. the Church hath nothing to do with him, because he is without it, and I say when hee is within the Church, the Church likewise hath nothing to doe with him because hee is above it.

I know S. *Ambrose* sayes, that *bonus Imperator est intra non supra Ecclesiam*, and he must meane it in the sense of the Scripture, *Heb.* 3. 6. that he is not over it as Christ that ownes it, and is the maker of it, but as *Moses* a faithful servant under Christ set over it to rule it in his absence. In Christ the two bodies are not united, & yet they have an union, when the civill Magistrate is converted not to be ruled, but to rule the Church. He is made the head of both bodies, and he that is the head of the one by redemption, and of both by creation takes into his owne Throne, *Rev.* 12. 5. the Emperour when hee becomes the child of his Church, and it were most absurd that the Thrones of his Elders should meddle with his owne Throne, *Rev.* 4. 4. this were to mocke Kings to make them Fathers to the whole Church, and set their children against them. Besides this basenesse, a great burden lies upon this affection, that the Church hath power to cut off the head of it, and dissolve the union made by the Princes conversion; for if his conversion state him in that right he had before his conversion to rule the Church, but would not, shall it when he

he is converted abridge him of his power, and take it from him when hee will not obey the Church: for excommunication sheweth he hath nothing to doe with the Church, and his power is taken from him when he hath a minde to rule it, but cannot without leave of his owne subjects. L. 1 b. 2.

The truth is, the King never borroweth his power from the Church but is alwayes over it, even when he is against it, even a very Pagan, for that Text can never be answered, *Rom.* 13. 1. that speakes absolutely of Kings that they are to be obeyed, be they Christian or Pagan, good or bad. I had thought never to have read in a Protestant, so right downe a point of Popish treason, *Buch. de Iure. reg. pag.* 50. 56. *Let every soule be subject to superior powers*, that is, saith the Author, S. *Paul writing to the Romans put them in minde what they should doe in the infancie of the Church, when there were but few Christians, not many of them rich, or of ability, that they were not ripe for such a purpose, as to resist the stronger powers*, and he exemplifies his example with the Christians under the *Turkes, in substance poore, in courage feeble, in strength unarmed, in number few, and generally subject to all kindes of injuries, he must needes write as* S. *Paul did. The Apostle therefore respected the times, and his words are not to bee extended to the body or people of a Common-wealth, or whole intire Citie, and if* S. *Paul now lived to see wicked Kings and so many good subjects he would certainely say otherwise, and bid them ſt and up in resistance, and count them no longer Kings.* *Bellarmine, Becanus*, and all bloudy Papists cannot say worse, and more to the wrong of God and good Princes; for grant but this libertie to the people and Kings shall never be safe be they never so good.

Princes saith *Bellarmine* against *Barklaius* may bee compelled to punish others, or be excommunicated himselfe, especially if he favour or defend those the Church disgraceth. Likewise they may be deposed and destroyed, and as much sayes a Presbyterian *de Iure reg. apud Scot, p.* 70. *Suarez. de censur. disp.* 15. *Sect.* 6. playes the notable Logitian and displayes his learning from the cause to the effect, *Non est effectus ipsius excommunicationis, sed specialis pœna sinul cum excommunicatione imposita.* Indeede excommunication is a spirituall punishment, and cannot be the cause of a temporall mulct, especially of the losse of limbes and

L. 1 c. 2. and life; but what will not those Lords draw in, if Kings may once come within their compasse? *Marian. l. 6. de Reg. cap. 6. p. 59.* is a most mercifull man, and would have meanes and medicines (such as they are) applyed for the health of Kings: but if they will not be patient, but peremptory in an evill way, then *Gladio & ferro perimere*, in stead of *God save the King, let his soule be bound up in the bundle of life*, kill him, destroy him as the enemie of the Church.

A world of wickednesse have they plotted against the King, and are farre from good Pastours, and those Bishops that in the greatest injuries petitioned Kings to helpe the Church, and to doe them right against wicked Councills and Synods that would sit upon them, and they shew plainely that the Thrones of the Elders are as subject to the Thrones of Kings, as they are to the Throne of Jesus Christ, whom the Father hath set over all, and who as God (as we have sayd) dignifies the King with his owne Throne, *Rev.* 12. 5. for who with God rules the Nations upon earth, but Kings and Emperours? I touched the words of *Athanasius*, and will now without alteration deposite them before the eyes of my Reader.

Apolog. cap. 2. Because we see many things spitefully contrived against us, and much wrong offered the Catholicke Church under our names, we be forced to request that the debating of our matters may be kept for the Princes most excellent person: we cannot beare the drifts and injuries of our enemies; and therefore require the cause to be referred to the most religious and devout Emperour, before whom we shall be suffered to stand in our owne defence, and plead the right of the Church. What more apparent, that Kings are not tyed to the opinions of their Bishops and Presbyters, but if they doe contrary to the Law of God, (wherein Kings are to be well studied) they are bound by their Office (as Kings) to doe that which no other can doe, even defend Bishops against wicked Councills, and the conspiracies of their brethren.

That is most true of them which we have in *Tertullian*, *Reges in solium Dei potestate sunt, a quo sunt secundi, post quem primi, ante omnes & super omnes deos & homines.* Kings are onely subject to God, and seconds to him after whom they are first, before all and above all gods and men. In religion they have power to

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pull downe all false gods, punish all their worshippers, and there is neither Prelate nor Priest, the meanest or greatest subject, but must stoupe to them. L. 1. c. 2.

CHAP. XXVIII.

Of Popish vaine and frivolous accusations of us, and their idle excuses of themselves.

A *Leasar* a Jesuite reproves us that we doe *ex obscuris libri enigmatis virus evomere in Papam tanquam Antichristum.* He is a poore investigatour reproved by *Clemangis* that cannot see Antichrist and the whore in the *Revelation*: but we are just with the Papists, and no way injurious to the Pope, for we will maintaine the first sort of them for good Bishops, and many of them for holy Martyrs, we fall not so much out with the second sort as the third, and say no more of them than their owne times did, that they were too ambitious of honour, but held faire correspondencie with Emperours, which now rebelliously they treade under their feete. We love the Word of God above gold and silver, and for the traditions of the Church that are generall we embrace them most willingly: but cannot swallow downe all the Church of *Rome* would obtrude upon us.

Some words of the Church be the words of errour: but all the words of the Scriptures are the words of truth. Now he that telleth the truth always, is more to be credited, than he that lyeth sometime. D. Stapleton, Princ. Doctrin. lib. 12. cap. 16. Answeres like a mad man deprived of his right reason, saying, *no words of the Church, are the words of errour, that must be imputed to the frailetie of men, not to the Church her selfe, as if the Church consisted not of men*: but may be this man will finde a new world of men without frailety, and truely he does, for he sayes the Church consists of Bishops dropt out of the clouds, that teaching the truth uniformely cannot erre. Never was there such teaching in all the Pastours of the Church. God hath something against the very Angels of the Churches, and they were never all of one absolute minde.

Luke 21. But he meanes it of generall Councills, where the most agree, which confutes the former words that Bishops teach uniformely, which if all did there could be no heretickes, neither have the most consented to the truth, and if all did, and one man would not, yet its nothing to the truth. The Pope is the man hee meanes, in whom is not the fraillety of men. The truth is, Papists know not what they say, errour is imputed to men not to the Church, to the Church without the Pope: but to the Pope it cannot be imputed.

Lets heare him lye in his Councill of *Trent. Sess. 4. Touching the sense of the Scriptures, that is their meaning which the Fathers give all with one consent.* A rare *Phœnix* to be found, and let them heare what we finde, *John* 10. 16. *There shall be one flocke and one Pastour*, the Fathers say it is meant of Christ, S. *Aug. In Iohan. Tract.* 47. *& de verb. Dom. Serm.* 49. S. *Chrysost. In Iohan. Hom.* 49. *Cyril. in Evang. Iohan. l.* 7 *c.* 6. *Hier. Epist. ad Euagrium, Greg. Regist. l.* 4. *Epist.* 36. *&c.* Who sayes one Pope and where be all the Fathers? Pope *Boniface* the eight, *c. unam sanctam extra. de majorit. & obed.* is not this more than all the Fathers? S. *Aug. Retract. l.* 2. *c.* 18. having followed S *Cyprian* in a certaine place of Scripture, falls to finde in *Tyconius* a Donatist a better exposition, and he ingeniously preferres it before the sense he received from *Cyprian*, we shall alwayes be of St. *Augustines* minde, flexible to any good opinion wheresoever we reade it, and therefore I doe as I would be done unto, give all men the best advise I have, and will readily receive the like from others when they shall give it me, for besides the truth what have we more to rejoyce in?

Offences must come, and woe to them by whom they come, Mat. 18.

Papists (you see) are offended at us for their Pope, that wee will not make him greatest in Gods kingdome, but for his pride call him Anti-christ, and others that dislike the Pope with us are offended, that we make our Bishops so great. We are all offended; some like the *Scribes* and *Pharisees* of envie and ignorance, others like the Apostles of feare and doubtfulnesse, and lastly, some of vertue and goodnesse, like our Saviour. The *Pharisees*

were

were offended with Christ. Christ was offended with *Peter*, *Peter* and all the Apostles with him, *Matth.* 26. 31. The *Pharisees* take offence where none is given, *Peter* gives it where none is taken to sinne, and all the Apostles being weake are offended at their Masters apprehension. All these be imperfect scandalls, where both fall not into sinne. There be perfect offences both in counsells and commands. 1 *Sam.* 2. 17. Men abhorre the offering of the Lord for the offences of the priests, both sinne and are punished together. *Rom.* 14. 1. Weake in faith may be offended by them that are strong, and both offend, the one because he keepes not his faith to himselfe, v. 22. and the other because he knowes not his libertie. This must be betweene private Christians: but when the offence is publicke, we must not keep our faith to our selves, but professe it to maintaine both the truth and the Authoritie of the Church. I may refraine mine owne opinion without prejudice, and beare with the weake: but he must pardon me in the cause of the Church, for then I cannot offend him to be guiltie, when my obedience is required to others. If my conscience be cleare I may obey, then the offence of the weake is either his owne sinne, or the sinne of the Magistrate, that hath power as well to alter as ordaine, abolish as establish any ceremonie, not contrary to Gods Word. How farre magistrates may offend the weake is more difficult to determine, than for a private man; for suppose the thing to be indifferent, then the Apostle must be followed, 1 *Cor.* 8. 13. and that rule observed *Rom.* 14. 21. never to offend in the practice, but charitie must rule faith, and keepe it at home. This is nothing to the Magistrate, for the law of things indifferent must not follow the will of any man, and be at his liberty to leave and doe as he list, but now his faith must appeare, and he must defend the law though the weake will be offended at it. 1 *Cor.* 11. 16. contentions may not be suffered in the Church by any custome: but all men must be commanded to obey the Church, and no weakenesse suffered to dispute with it, as it may with a brother, who will silence his thoughts, *Rom.* 14. 1. and not enter into doubts with him that cannot beare their disputation. L Rom. 2.

Consider this (my brethren) and whom you oppose in your quarrels. The Church must not beare with you in her govern-

L.12.2. ment, as one man must beare with another. She must rule and not alter with every mans weakenesse, or stand waiting upon every mans resolution; so she should doe nothing, but give way to every mans contention, and be commanded to suspend her lawes as the Apostle would have every private man suspend his faith. It may not be so in the publicke, and here I desire to discharge my selfe of the offence taken at some things I write, as the defence of Bishops, and the observation of some words; for Bishops I am resolved their calling is of God, and that they are the successours of the Apostles, and Apostolicall men.

Its no errour *Revel.* 4. 4. to call them all by one name the chiefe Elders of the Church in the same degree under Christ, that the sonnes of *Aaron* were under him, that is, as the Scripture speaketh high Priests in the plurall number. Againe that place, *Rev.* 7. speaking of the Church Militant and Triumphant, sheweth the care of Christ, the Captaines appointed, and the victory in the end, when they resigne all to the great Captaine, *Heb.* 2. 10. As against *Elam*, *Jer.* 49. 36. so against *Chittim*, *Revel.* 7. 1. a mighty storme or warre is raised: but Christ takes care his Jewels may be locked up, *Mal.* 3. 17. and sealed for securitie in those bloody times. The seale I take to be baptisme, and one ceremonie is observed in the impression of it, that the Angell comes from the East, for these be the tribes of the Gentiles, and he comes to them not as he did of old from the West, &c. sealed they are with an open marke, as the Jewes were, *Exeb.* 9. 4. when they went into *Babylon*, and where they were preserved from Pagan Idolatry, to the which they never returned to this day.

Now does *Babylon* begin in the Christian Church, and Baptisme is the marke of the Christian Tribes in that sense used by the Apostle, 1 *Cor.* 1. 13. *Were ye baptized in the name of Paul?* To depend upon the Pope, pray to Saints or Angels is against our baptisme, *Tertul. de Spectacul. c.* 24. the Devill being demanded how he durst possesse a Christian that had renounced him, answeres *quia inveni in meo*, I found her in my synagogue, and tooke her for my owne. Baptisme bindes us to Christ, and they are true Tribes that keepe close to it, and keepe out all faction and Idolatry, and this will appeare by our Captaines, *Exod.* 18.

21.

21. *Rulers of thousands. Mic.* 5. 2. *Thousands of Juda. Matth.* 2. 6. L 1 2. 2. *Princes of Juda.* Apply it to the Tribes which exceede not 12. thousand in any. *Iethro's* counsell was that *Moses* should distribute the people, and make chiefe rulers over thousands: so our Saviour leaves his thousands to the 12. Apostles, the 12. Apostles leave them to their deputies, and they to those that wee call Bishops. Cities are numbred by their thousands, and over a Citie a Prince is placed not many but one, and this wee must defend, that Cities being called the first Churches have but one spirituall Captaine over them, and that all other officers be under him.

Words that have offended most are *Altar* and *Sacrifice*. By Sacrifice I would understand no more than a *federall rite* in the covenant, *Psal.* 50. 5. the Covenant is mutuall, so must the ceremonie be, and in this sense Sacrament and Sacrifice are all one. Indeede some sacrifices were wholly given to God, and these were for sinne: but in all peace offerings, *Levit.* 3. 16. and 7. 15. *The fat is wholly Gods*, the flesh ours, and this properly makes a feast, and the Altar is as well a Table as an Altar, and words should not offend us. I follow S. *John*, who speakes of the *golden Altar* in the Christian Church, but no where of the *Altar of Brasse*, and therefore by keeping that name, we shall strongly argue against the Papists, thus, our Christian Altar is for prayer and prayse, and not for materiall Sacrifices, and propitiatory, for so we should rather finde the brasen Altar, &c. but I hope for charitie in this, and will use my faith no further than may bee usefull for the Church.

The Conclusion of the two first Bookes.

THe enemiss of Faith *beleeving* and *beleeve*, are the doubts and presumptions of the Beleever. In doubts made by others, we must study the peace of our owne consciences, and not the conviction of others; for some will not be convinced, because they are confident the truth is on their side. Hee that will not beleeve till he have satisfied all objections, shall doubt perpetually. So that I can satisfie my owne conscience by Gods Word, I will not waver, because others are disposed

so wander. The Papists make it the maine article of their faith that *Peter* was at *Rome*, and ever since the Popes have spoken nothing but by the *mouth of Peter*, done nothing but by his *authority*, and they are confident they cannot erre, because they succeede him in the promise of *supremacie* and *infallibilitie*. For all this they have no Scripture, but that Text, 1 *Pet.* 5. 13. *The Church that is at Babylon, &c.* that is, *Rome*, a good confession for advantage, but not for evill in the mystery, *Rev.* 17. 5. *Babylon* is *Rome*, thats confessed: and surely Saint *Peter* meant it plainely of *Historicall Babylon*, not *mysticall*, and his *sonne Marke* to be at *Rome* with him is not probable, if it be that *Marke* that left S. *Paul*, and afterwards mending his fault was so profitable for the ministery, that S. *Paul* sent for him to *Rome*: but let it be granted that *Rome* was *Babylon* in a mystery, wee would faine know in what sense: the Pagan or Christian mystery? Not the Pagan, for that cannot be meant in the Scripture phrase, *Rev.* 17. 3. the Vision of that is in the *Wilderness*, where the Woman of Christ was not at that time; for the *Dragon* that kept her in awe, was as *Pharaoh* in *Egypt*, that kept *Israel* out of the Wilderneſse, the place of liberty to worship God: now the Woman is upon the backe of the Beast, that hath changed his crownes from the heads of the *Dragon*, to the horns of new crowned Kings, all Christians, and *Rome* is with them in the Wilderneſse, and their liberty like that of *Israel* is turned into wantonneſse, and that wickednesse, which makes this mysticall *Babylon*, in which *Peter* (I am sure) never was.

In truth the Papists terme us Protestants most impudent denyers of truth, *Peter* was never at *Rome*, when so many Fathers avouch it. From whom doe they affirme it? From one man (as I conjecture) *Papias*, and his credite is but small in an Article of faith. But we will not be so impudent, as to contest with so many witnesses: we credit them as we are bound with an humane faith, but in an Article of faith we must have a *divine faith*, and of that all the Fathers will resolve us, that it must be resolved into the Scriptures, and therefore wee exhort Papists to pardon us, pitie themselves, that their foundation is so weake, as to lay all their Religion upon humane testimonie; for if *Peter* faile them

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at Rome, al they beleeve is nought. The Separatists are in the same predicament, and preach a presumptuous beleefe. Their faith wherein they are so confident, is that their ordinances are divine and they prove it. 1 *Tim.* 5. 17. We must beleeve that the Church was governed by Lay-Elders, that all Pastours are equals and inferiour to none, but the people that must rule them. The Scriptures they urge are like that of *Babylon*, meere confusion, and for humane testimonie they are worse, for they must beleeve themselves, for other witnesses they have none rightly interpreted. L. 1 n. 2.

That S. *Paul* was at *Rome* we beleeve is by the assured testimonie of the Scripture and examine the reasons, *Rom.* 15. 23. first, he had made an end of plantation in the Easterne Churches. Secondly, he was to plant the Gospell in *Spaine*, where it seemes Christ as yet had not beene preached, *v.* 20. Thirdly, his visitation of *Rome* in the way *with the fulnesse of the blessing of the Gospell of Christ*, *v.* 29. The Apostle comes into the Westerne part of the world to frame the same government he had done in the East. His deputation for the East we read of, and by whom it was executed, not by all Pastours, but Apostolicall men, such as the Apostle of set purpose trained up for that purpose, and these in the *Acts* and his *Epistles* are named unto us, and they are sent from place to place, whiles the Apostle abides in the East, and sent for to come to the Apostle, when he is in the West to receive instructions, or give information of the state of things. This posting from place to place, shewed that the Churches depended upon the Apostles, and Apostolicall men, and whiles the Apostles lived, the Apostolicall men depended upon them.

The ignorant *Unbishopper* of *Timothy* and *Titus*, tells us out of Ecclesiasticall writers, that S. *Iohn* returned to *Ephesus* and governed the Churches of *Asia* to his death, what then (sayes he) becomes of your one Bishop? Alas poore weake man, does he not understand us, that the Apostles governed so by their deputies, that they were as one in their government? Two Apostles have beene in one Citie, an Apostle and an Apostolicall man have beene in the same, and so might an Apostolicall man and a Bishop, and a Bishop aged with his successour rule together, not

as

L. 1 2. 2. as two divided Bishops, but as one having jurisdiction over all the rest, *Paul* and *Timothy*, 2 *Cor.* 1. 1. *Phil.* 1. 1. *Col.* 1. 1. *Paul*, *Silvanus* and *Timothy*, 1 *Thess.* 1. 1. 2 *Thess.* 1. 1. Shall we say two or three Bishops were in one Citie equall Governours, because they have beene combined in the government? We know better how to speake, than spend vaine breath, as *Unbishoppers* doe, we acknowledge combination, subordination, colligation, association of Ministers, without confusion.

S. *Paul* in the East, planting, visiting, deputing, never so departed from Citie or societie, as not to care for the Churches: but joyned in all places with the pastours as a fellow-labourer, and yet knew his place of superioritie: so did the Apostolicall men, and so must Bishops doe to the end of the world, acknowledge their brethren rule with them, yet without pride may they challenge their right, in such order as the Church hath observed, till these dayes of confusion, wherein we live like distracted men disturbing all things, and determine nothing peaceably. S. *Paul*, *Rom.* 15. 23. *having no more place in those parts, &c.* marke the words, the Apostle having done his worke in the East, prepares for the West. Doe you not reade of his deputation before his departure, how he left *Timothie at Ephesus*, *Titus in Creet*, [illegible] *Macedonia*, *Epaphras over Colosse*, *Laodicea*, *Hierapolis*, &c. He left no Provinces, Isles, Cities to the provision of every Pastour, without subjection: but tooke care that some should have the command of others, and thus much I have layd in the generall. I shall in the next two bookes make use of this, and explicate unto you many more particulars, being zealously affected to your peace, which God grant for his sake that hath made our peace in heaven.

FINIS.

LIB. III

THE CONVERSION OF THE GENTILES.

CHAP. I.

Of Rules of Direction for Faith, Order, and a good Conscience to obey in both.

HE that keepeth his mouth, keepeth his life, Prov. 13. 3. As men speake vainely, so often they indanger themselves for want of wisdome. *Amos* 5. 13. *The prudent shall keepe silence for it is an evill time.* That our times are such I make no question, but of our silence I dare say nothing, and of our prudence least of all. I heare many things handled with our tongues, that take up more time then any man can profit by it. Faith is a jewell, but who weares it? It is that we should strive for, *Jud.* ver. 3. Speake of the Antiquitie of it, but that is the errour of our age, to suspect any thing that is old. Wee have now found a new faith; and as a Father complaines, wee have as many faiths as wills. Tell me in good earnest, where I shall finde you that confound faith and order, your Consciences and your Rules. You regard what you like, and

Lib. 3. will have no Judges but your selves of all yee do. I aske you, doe you know what difference the Apostle makes between Faith and Order, *Col.* 2. 5? and how we may determine them? I would say, Faith by the Scriptures, & Order by the Church. Not so, good Sir, you set the Tribunall of the Church too high. We value the authoritie of the Church no further then she proves it. S. *Paul*, 1 *Cor.* 14. 40. having magnified God for his gifts, leaves the good use of them in the power of the Church, and subjects the spirits of the Prophets to the Prophets; and that for peace in the Churches: but this is voluntary submission, and the Prophets may if they will be subject one to another: but who may constraine? and I say, Who will obey without a Moderatour? It may be men will doe it for order sake: but the counsell the Apostle gives is the commandement of God, and his owne example that he can indure no confusion; and therefore it is a law for some to rule, and to rule without authoritie is a ready way to make every man resolute, that no man may command him. We say no mans faith is forced, and yet every man is to be ordered, and in that no man is exempted, that is not supreme in his owne power. When we urge the orders of the Church, they answer, they are against faith, and *whatsoever is not of faith is sin*, Rom. 14. 23. Indeed doubting is, and that is thy own fault, not the Churches, which commands thee of knowledge; and now the question is, whether the Church must yeeld to thy doubting, or thou to the Churches knowledge? But perhaps thou wilt say the Church is ignorant, and thou understands thy selfe better. Be it granted, then thy opposition is of faith, and whatsoever is of faith, is pleasing to God, so that now thou doest God good service, and art a witnesse of the truth, and if thou die for it a blessed martyr. My faith is just contrary to thine, and thus I conclude of all matters of orders, contradistinct to faith, and not against it, as they must be done in faith, so the observation of them, or the opposition being done in an opinion as a necessary duty of faith, is superstition, and how pleasing that is to God, I leave it to judgement.

Rom. 14. 17. Meate and drinke besides their naturall use, have

have a religious imployment, and he that thinkes he ſerves God better by faſting, is weake in opinion, and the Apoſtle commends not his faith, but tolerates his practiſe; for his opinion doubtleſſe is a ſinne, and he ought not to live in it: yet if he doe againſt it, he doth worſe, for his erronious conſcience accuſeth him, and as he ought not to live in it, ſo neither muſt he ſinne againſt it. If thou ſay thou art weake, examine wherein, whether in a matter of faith, or order: if in a matter of faith, pray, and yeeld to God alone; for he muſt not yeeld to thee, and for thy ſake make a new faith: If in a matter of order pray too, but abſolutely yeeld to the Church, for the Church muſt neither alter nor aboliſh her lawes for thee, and if thou grow obſtinate, ſhee doth well to puniſh thee, as God will doe all obſtinate unbeleevers. I tremble to ſpeake, what I heare from ſome, Before they will obey any Canons made by a ſynode of Biſhops without a Parliament, they will forſake the Church. Alas, (my Brethren) have yee ever read or heard of Councels that alwayes make Canons for the Church? If you have, you muſt learne this divinitie, that it is eſſentiall to ſpirituall men to make them, and but accidentall to others. Church lawes may be made without civill aſſemblies: but Civill aſſemblies never made lawes for the Church without Biſhops. *Conſtantine* that called the firſt generall Councell in the world, did ſit in it as Preſident, confirmed all the Decrees of it, yet he did nothing without Biſhops: but now away with them and their lawes, and do you not thinke you ſay, Down with the Church too. Be adviſed, all you doe and ſay, is not of faith, I pitty you, and will ſtill lovingly adviſe you, and for this Chapter take theſe Directions following. Lib. 3.

DIRECTION I.

The neceſſity of one Religion, and the impoſſibility of many.

The *Romans* ſubverted by Satan, maintaine the unitie of Religion in falſe gods: The *Romans* converted by Chriſt, defend it in one true God: and the *Romans* perverted by Antichriſt, are moſt for the unitie of faith in both, and worſhip

L 12.31 Christ and his Saints together, and protect themselves like the Mussellmen, by perfection of faith according to their owne traditions; and they make Christ and the Scriptures but one part of their faith, and their Saints and Pope another.

Direction II.

The true God is to be worshipped in Jesus Christ alone, and not in the mediation of Saints and Angels. *Gen.* 29. 32. *Reuben* is named the Sonne of vision. Ver. 35. *Judah* hath his name from confession and praise, *Gen.* 49. 8. *Thy brethren shall praise thee*, that is, in thy Tribe at Jerusalem shall they serve the true God in the holy Temple. *Rev.* 7. 5. to describe the true Church by the Tribes, *Judah* is the first that is named, and *Reuben* the second, not without a mystery, for confession to God in the true Church is in the Sonne of vision, not as Papists say, we are to contemplate the highest light in the Saints, but in Jesus Christ alone the true image of his Father. In such a spirit we must worship the Father, and take him for our image, *Colos.* 1. 15. and by him goe to the invisible God, without all other images of his face, though wee may see his back parts in his creatures. In respect of the first; *Israel* saw no image of God. *Deut.* 4. 12. and in respect of the second, *Moses* saw one, *Numb.* 12. 8.

Direction III.

The Hierarchy of the Church consists of holy Orders and degrees in the ministery. In some are all the Church orders, to ordaine others, and be all mens judges in their jurisdiction. This is no papall Monarchy, that hath one over all, nor parochiall parity, which is the *Democratie* of a popular government to be under none but themselves; for this is to make the Church all body, as the former does all head: But it is the *Aristocratie* of a few, such as were the Apostles and Apostolicall men in their dayes, and Bishops in ours.

Direc-

DIRECTION IV.

Every nationall and particular Church under Princes and Prelates, may with their consent, *ordaine*, *alter*, and *abolish* any rites and ceremonies not repugnant to the word of God in the generall rules of *order*, *decency*, and *edification*. In the which not the weake but the wise, not the governed, but the governours are to be Judges, and have power to punish the offenders, and remove all scandall or offence from them that obey, when resisters oppose their consciences as displeased, and determine with themselves to disobey, and deterre all others with Gods judgements for their obedience.

DIRECTION V.

Materiall Churches, or the topicall places of Gods worship, whether within walles and under roofes, or without in the open ayre, and under the Canopie of heaven, have alwayes been divided into a place for the majestie of God, and into a distant Auditory, both to reverence before the place of God, and shew their humble attention to God when he speaketh unto them, *Exod.* 19. & 20. & 24. No man that reads these three Chapters with judgement, but will see in the two first all *Israel* placed at a distance to heare God speak unto them, and they to worship toward him: but in the third Chapter quoted, the full plot of a place may be seene. First the Governours that must goe up into the Mount, are at a greater distance to prostrate themselves towards the signes of Gods presence, then draw neater to God then the people; and this threefold partition is observed (as I shall shew) in both Testaments.

DIRECTION VI.

He that makes the Churches traditions in rites and ceremonies Articles of his faith, is devoutly superstitious in the Affirmative; and he that makes it an Article of his faith to beleeve that the Church is superstitious in so doing, makes himselfe more superstitious in not doing. Both extreames would be avoyded.

Chap. II.

The characters of Chittim in Daniel, chap. 11. 36. to the 40. *the pride of his king, and his many changes of Religion.*

Sect. 1. *The wonders of Romane Religion.*

THe Prophet *Jeremy* wonders at the Jewes, *cha.* 2. 10, 11. that they ſhould bee without example in changing of their God, and he could not find a nation in all the World that had done like them; *Go from Chittim to Kedar*, from the Iles to the end of the World, the very *Indies*, and the thing was never heard of, that any people did like Gods people. They that had no gods in truth, yet held to their vanities: Iſrael had the true God, and yet would not keep cloſe to him. Its true they never quite forſook him, but ſuch was his jealouſie that to joy in any other, or joyne them with him, was enough to caſt him off, as if he were not their God at all. He can indure no partners in his praiſe. *Daniel* gives an inſtance in *Chittim* that was not in *Jeremies* dayes, at which the heavens may be aſtoniſhed, afraid, and utterly confounded, to ſee and heare what this nation hath done.

Sect. 2. *Chittims converſion and corruption.*

Gen. 9. 27. *God perſwade* Japhet *that he may dwell in the tents of* Shem. *Gen.* 10. 4. *Chittim* is the example that proves the prayer of *Noah* to take effect many generations after his death. By him are the *Iles of the Gentiles* peopled, and the firſt that comes from this land to be the worlds Monarch is *Alexander*, 1 *Maccab.* 1. 1. After him it comes to the Romanes to ſubdue his monarchy, as he had the *Perſian* in *Darius*, *Dan.* 11. 30. *The ſhips of Chittim ſhall come againſt him*, that is, the *Romanes* ſhall checke *Antiochus Epiphanes*, and keep him from his expedition into *Egypt*, and cauſe him to be at their command, that now in the revolutions of times were come to be Lords of the world, and the worſt to the God of

Iſrael,

Iſrael, of all nations that were before them, as *Daniel* de- LIB. 3.
ſcribes them.

SECT. 3. *The King of pride, power and proſperity.*

Dan. 11.36. *And the King ſhall do what he liſt.* This cannot be *Antiochus*, for he is come to his end, *verſ.* 35. and the tranſition, *after him a little while*, brings us to a new Lord, and new Laws for religion: but firſt he is deſcribed as a king of no religion, eſpecially to *the God of gods*, who ſuffers him to proſper for his time, not in love, but indignation to his own people, whom he meant to puniſh by this King, and bring *his wrath upon them to the utmoſt*, 1 *Theſ.* 2.16. The Jews were contrary to all men, and did envy the Gentiles the benefit of the Goſpell.

SECT. 4. *The change of his gods, and wrong of women.*

Dan. 11.37. *He ſhall not regard the gods of his fathers, nor the deſires of women.* In both which he ſhall ſhew his pride to determine of his gods and their laws, and ſet himſelf above all, to ſay what gods he will worſhip, and who ſhall marry, and by his command keep himſelfe without a wife, to worſhip his gods the better, and to be a good example of his hypocriſie in fained holineſſe.

SECT. 5. *His Religion and exceſſive devotion.*

Dan. 11.38. *In the place of his fathers gods, ſhall be received and honored Elohim mauzzim*, that is, mediators in heaven, ſuch as his fathers killed, and who by the Lambs bloud, and the words of their teſtimony, &c. *Rev.* 12.11. overcame their tyranny, and in concluſion turned all *pagan gods* out of the world, brought in the *ſtrange God* they hated; by the helpe alſo of their converted children, who doated too much upon Martyrs, and made them *Mauzzim*, gods of great forces in heaven with Jeſus Chriſt, whom as a *ſtrange God* to all their predeceſſors they exceedingly honored, ſparing no

coſt

Lib. 3. cost and care to adorne and adore him and them with *Images of gold and silver, precious stones, and all pleasant things.*

Chap. III.

The Church of God in Heaven with the Dragon, and in the wilderneſſe with an Harlot, and the wonders thereof.

Sect. 1. *Wonders in Heaven.*

Rev. 12.1,2,3,&c. A great wonder in Heaven, of a *Women* and a *Dragon*. The Womans wonder is her clothing, and that's Chriſt, her *Crown twelve Starr*, and they are the Apoſtles, *the Moon under her feet*; that is, all Pagan and Jewiſh religion, which to the incarnation of Chriſt, conſiſted in worldly rudiments, and the obſcurity of the night, which to the beſt nation in the world gave no more light then the Moon does, that rules in the night. The wonder of the *Dragon* are all Pagan gods that conteſted with the Woman for true Religion, and they loſt all in the combat; and the contention brought the *Dragon* to the Earth, and the *Woman into the Wilderneſſe*, a better place provided for her, then to bee with the *Dragon* in Heaven.

Sect. 2. *Wonders in the way to the Wilderneſſe.*

God was moſt magnified over *Pharaoh*, when he drowned him in the Red-ſea: juſt ſo is Chriſt exalted amongſt the Gentiles when he brings them upon Eagles wings into the Wilderneſſe, and quite overwhelmes the *Dragon* in the way; whoſe laſt wickedneſſe after Pagan Idolatry, was horrible hereſies againſt the Godhead of Chriſt, his Manhood, the union of the two natures, the deniall of his ſoule, the information of his Manhood with his Godhead, the duplicity of perſons, the ſingularity of one will, and a thouſand conceits to have kept the Church from the wilderneſſe. Theſe floods powred out, are drunk up by the *Earth*, that is, Godly Councels that overwhelmed them, as we ſhall teach again,

for

for I would not be taxed for repetitions, which I know are needfull in this theame; and therfore I do by little and little insinuate my selfe into my reader, not to deceive him with words, but to drop in the truth without tediousnesse of standing long upon any point, which I desire to repeat again, that his memory may help his mind, and make him in the end sensible of my arrand unto him for peace with truth, which I mightily seek after in this most contentious age. LIB. 3.

SECT. 3. *The Woman in the Wilderneſſe.*

Rev. 12.6,14. We see how she came into the wilderneſſe, *Rev.* 17.3. Wee see what she was in the Wilderneſſe, and that from the relation of a mother to all her daughters, shee was brought doubtleſſe into this place of liberty, as *Israel* was of old to serve God more freely *from the face of the Dragon*. *Rev.* 13.1. compared with *Rev.* 12.18. shewes a second stage of the Church of the Gentiles: *And I stood*, or the *Dragon stood on the Sea-sand:* Both readings wee have, and neither is without good sense: if *John stood*, then as *Israel* he beheld the enemy of the Gentiles dispatched in the floud; if the *Dragon stood*, it was to see his successor the beast rise after him, and to be placed, *ver.* 2. of *cha.* 13. in his *Power, Throne, and great Authority.*

SECT. 4. *How she becomes an Harlot.*

She rides into the Wilderneſſe upon the *wings of an Eagle*, and in it she rides upon the terrible horned Beast, *Rev.* 13.1. & 17.3. and that we might not mistake the *ten hornes*, they are differenced from the *two horned Lambe*, *Rev.* 13. 11. which rules both. The place is the wilderneſſe, for we must not mistake that circumstance by any meanes, *Rev.* 17.3. It cannot be a place of obscurity and desolation, where so *brave a Woman* is, which is also interpreted to be the *great City*, *Rev.* 17.18. It is therefore the Metropolis of *Daniels* King, where *Elohim Mauzzim*, and Jesus Christ are worshiped together, with Temples, Festivall dayes, Divine ordinances,

Lib. 3. such as *Israel* had in their Tabernacle, Feasts, Rites and Ceremonies to serve God; and as in all these there was no sin, till their *Calfe* and *Balaam* infected them: So the *Gentiles* sinned not, after they escaped the *Dragon*, till *Mauzzim*, and the false prophet tampered with them.

SECT. 5. *The Womans wonderfull conversion.*

To three great mysteries in the Bible we may refer all others, *Rom.*11.25.1 *Tim.* 3.16. The *Incarnation of Christ*, *Conversion of the Gentiles*, and the *future Restitution of the Jewes.* The Incarnation of Christ was a stumbling stone to the *Jews*, as his Resurrection was to the *Gentiles*, *Act.*17.18, 20. The Resurrection was a strange thing to their eares, that had heard of no other divinity then their Pagan Philosophy. The *Gentiles* understood well enough that dead men were the mediators of the living; and so they call Jesus Christ, as they called their own gods a Dæmon: but they wanted faith, nay, held it against the principles of their faith, to beleeve in a living Mediator raised from the dead.

SECT. 6. *The difficulty of it.*

*Rom.*10.19, 20. Ignorance of the true God, and folly to follow false gods, makes it impossible to the *Gentiles* to seeke him that must find them. For wise men in their Religion, *Rom.*1.22. to thinke of themselves, as God does, for madde men; and then being madde, to become truly wise, is invincible without a divine remedy: and to bring not only a few names, but an whole nation to alter all their religion, and begin again, is a sure testimony of a divine teaching, and the operation of an Almighty God.

SECT. 7. *The excellency of it.*

1 *Tim.* 3.16. Christ and the Christian *Gentiles* are Saint *Paules* whole *Mystery of Godlinesse*, Christ manifested in the flesh, and that to the *Gentiles*, is without controversie the admira-

admiration of Heaven and Earth: Flesh without sinne and subsistence assumed: God without parts and passions assuming: his person no where included, no where excluded, to unite it selfe to flesh and be in it as no other creatures, and that so manifestly in his transfiguration, *Mat.* 17.2. as his bodily face did shine as the Sun, and his cloths made with it as white as the pureſt light, and when the Godhead hid it selfe in the vaile of our flesh; never man was heard to speak like him in words, nor in works do what he had done. So that the Apostle speaks no more words of Christs Incarnation, then are wonders; and therefore the Angels see it with admiration, and so must the *Gentiles* needs do when they are converted, for whose conversion Jesus Christ ascended, that hee might lead their captivity captive, cast out their gods, give them gifts, &c. *Eph.* 4.8,9,10,11,12,13,14,15, 17.&c. LIB. 3.

CHAP. IV.

Christ received up into glory, both to be our Advocate, and to bee adored of us: and the error of the Gentiles to adore him with others, and to invocate them with him.

SECT. 1. *Pollution in the article of Christs Ascension.*

HEe ascended that captive Pagans might come out of their captivity and Idolatry, which they did in a most glorious and triumphant manner. But, ô the ingratitude of the infinite love of their Saviour, and the wrong of his blessed intercession, set now in opposition to their *Elohim Mauzzim, Demons, dead Men, Martyrs, Mediators, Mother of God, Angels, Canonized Saints.* So that the Jesuit *Bellarmin* may be ashamed to say and out-face the truth, with an insolent and bold attestation, *I say all Scriptures, and Fathers that speake of men made mediators, or gods, and Idols, are only to be meant of the false gods of Pagans, and not the Christian Gen-*

Lib. 3. *tiles*, when nothing is more cleare, then that *Elohim Mauzzim* joyned with the Meſſiah, are meant of Chriſtians departed in the faith of Chriſt.

Sect. 2. *The tranſpoſition of the Article.*

1 *Tim.* 3. 16. with 4. 1. *Received up into Glory*, is precedent to the myſtery of the *Gentiles* as the cauſe of it: but is made a conſequent of it, to confront their error, added in the very next words, and by a disjunctive particle ſet againſt it, as a contrary unto it, which ſome tranſlations obſcure, and moſt of all the diviſion of it from the former chapter to begin another. I would read it thus, *Received up into glory, but the ſpirit ſpeakes, &c.* that is, of an oppoſite myſtery, ſuch as in *Daniel* is recorded, and here remembred again; and in a word it is expreſſed in *Daimons*, anſwerable to *Mauzzim*, for they both ſignifie ſuch Mediators as are joined with Jeſus Chriſt. So does *Daniel* place the regard of theſe with the ſtrange God, and the Apoſtle with the converſion of the *Gentiles* to him.

Sect. 3. *The wars of Ignorance.*

It is the verdict of the wiſe Man, *Wiſd.* 14. 21. that they that erre in their knowledge either of the true God or any of his ordinances, are moſt contentious, and like the *Epheſians*, *Act.* 19. 32. cry ſome one thing, and ſome another, and their aſſemblies are out of order, and the more part know nothing of their confuſed noyſe; or like the *Jews*, *Act.* 21. 28. *Help, this is the Man*, and nothing can quiet them but Sergeants and Centurions. *Omne natura invalidum eſt querulum*, ſaith *Seneca*, the weakeſt are the loudeſt and moſt clamorous in words; but we muſt not thinke (ſaith S. *Auguſtine*) that iniquity out-reacheth verity, becauſe it is more verball.

Chap.

CHAP. V.

The disputation between Pagans and Christians, of Damons' Temples, Altars, Images, Sacrifices, and why the Fathers denied them to Christians.

SECT. 1. *The Gods of the Fathers how they were maintained.*

MAny and mighty disputations were held by Pagans against Christians, to prove they had no Religion. First, because they honored not their God with Temples, Altars, Images, and Sacrifices. Secondly, because they had an invisible Communion. Thirdly, an inexplicable Faith. Fourthly, seemed most abominable in their assemblies. Fifthly, meane in the World.

SECT. 2. *The Christians answer for their strange God.*

Act. 17.24,25. God stands not in need of the things the Pagans thought he wanted. The World and all things in it, proves him to be the Lord, and therefore cannot dwell in such Temples as men may make with their hands; neither is he worshiped by them by any kind of necessity: but its he that imparts life, breath & all things to men, and requires nothing from them, but themselves; and for their sakes meets them in places of record, *Exod.* 20.24. Where he never meet's them empty, but he comes unto them with plenty of blessings, and the place doth not receive and hold him, but hee supports and sanctifies it: and as in *Zechary*, he writes holiness upon horses bridles that bring men unto him, so upon houses where they serve him; and the city, *Ezech.* 48.35. is named *the Lord is there*, not in his essence more then other places, but his comfortable presence, which his people also may have elsewhere.

Lib. 3.

Sect. 3. *Fathers wronged by falshood.*

There is a great contention to no purpose about Temples and places of Gods worship. Papists pervert their meaning, when we urge them with the negative, *Christians had no Temples.* The Papists say they meant such as they could not, but would have had if they might. Nay, expresly they say, it was impiety to have them, and what is impious and against Jesus Christ, may never be had, and so the Fathers should not onely condemne Pagan, but Christian Temples, which all that read them with judgement may know to be false, and therefore it was a point of their faith to defend the negative; for a necessary inclusion of God in any place is a damnable heresie; as also is the exclusion of him from the same; in which they also erred about their celestiall gods, excluding them from humane affaires, and acting all their businesse by terrestriall Lords, which they included in their terrestriall Temples.

Sect. 4. *Their full Answer to all the rest.*

They most justly denied all the rest, and strongly and most solidly thus argued against the Pagans, both from the nature of a true God, and also from the life he had given them. If God be in heaven, and also invisible, as you say, why doe you not out of your Temples, and in the open ayre, lift up your hands to him, see him that is invisible with the eye of faith and knowledg, and praise him above, as well as in your Temples, where you speak to your Images, as a man would speake to his house, talke with walles, stones, and timber, as if they heard you. God hath given you life, breath, motion, is in you more then dead Temples, and therefore why doe you not speake unto him out of your selves, and seeke him every where, and injoy him more in his owne workes, then your bravest workes? yet let his houses and Temples be of marble, and spare no cost for him, that is worthy to receive your riches, *Rev.* 5. 12. onely idolize not God in your images and imaginations.

Chap.

LIB. 3.

CHAP. VI.

The keyes of the Church, and the Commanders of them, and our little comfort in their distracted use.

SECT. 1. *The power of the Keyes to whom it is given.*

POpes as they are Bishops may claime them, and S. *John* grants him the hornes of the Lambe, *Rev.* 13. 11. We know in the Scripture phrase, that hornes are put for power, and the power Christ gives his Apostles, and consequently their successours is double, the one to *binde*, and the other to *loose*; and in this S. *John* reproves not Popes, but addes their fault to be proud speaking like the *Dragon*, and the Emperours of the world. And this universall Lordship over the whole Church is wicked. Bishops are the Elders in thrones, *Rev.* 4. 4. and do rule in the Church, as did the sonnes of *Eleazar* and *Ithamar*, 1 *Chron.* 24. 3, 4, 5. Reade the riddle well, and Bishops shall be no more reproached by rayling.

SECT. 2. *The Classes, parochiall Elders, and Parishioners.*

The classicall orders in dignitie are Episcopall, and if the President according to his prioritie of place, had authoritie, he would prove a Bishop, as well as he that is called the *Bishop of five Churches* at this day; for Lay-elders and al Parishioners to be *Clavers* in the Church, and to use the spirituall keyes, is and alwayes hath been a monster in the Church, and it without all divine and humane testimony, till the humours of our dayes offended with Bishops, as Popes, have taxed them, which to be a most desperate warre of ignorance I shall prove in the sequell.

SECT. 3. *The Lamentation of our times.*

O that we had *wisdome from above*, and would seeke first to be *pure*, then *peaceable*! Pure in our minds from these warres of ignorance, then peaceable in our waies by love and sobriety. O that we had the *Salt*, Mark 9. 50. to season our grosse impurities,

Lib. 3. purities, and then we should be at peace within our selves. *Ecclesia luget & luctatur cum lacrymis*, the Church weepes and wrastles with her children, and can we be without sorrow, and silent in her cause? *Præstat pugnantem vinci, quam desidem non tentari*, we may lose our labour, but lazy we may not be in the Churches quarrell. I know I shall be hard thought of, for my censure of those that are most rigorous in the judging of others. *Veritas neminem scandalizat, nisi malam mentem.* I know what *Tully* said of *Athenagoras*, *that he complained of his punishments, said nothing of his faults.* I will spare them of ill language, so they will allow me to speak with them the truth, following the Christian rule, *Rom.* 12. 17. even taught by *Arist.* *Satius est ἀδικεῖσθαι τοῦ ἀδικεῖν, ferre, quam inferre injuriam.*

Chap. VII.

Of Pagan, Christian, and Antichristian Religion. The Fathers Gods, Dan. 11. 37. *The strange God of their sonnes,* ver. 38. *and the addition of Idolls under the Christian name,* ver. 39.

Sect. 1. *God and Baal.*

ISRAEL never quite forsooke the true God, nor made him inferiour to any other God. *Jeroboam* maintained *Jehovah* for his God alone, and coupled no *Baal* with him. This was his fault, that he served the true God in Images: but *Ahab* exceeded in the sinne, and beside Images, added *Baal* to the true God. And as terrestriall Lords, 1 *Cor.* 8. 5. are subordinate to celestiall Gods: So was *Baal* (if we conceive aright of his office) to the Almighty Jehova, for the celestiall Gods were imagined to keepe heaven, and not converse with men: but the terrestriall Lords had an office upon earth to deale for men, and were their Mediatours; and this is the reason of the distribution in both Testaments, to reach us what is meant by *Baal* and the *Host of Heaven*, that which S. *Paul* sayes, the one

is

is a *terrestriall Lord*, and the other a *celestiall God*, and the first a way for men by him to come to God. This *Ahab* added to augment the sinne, and God sayes he did worse then *Jeroboam*, for he went not betweene two thoughts; as Papists say of Christ and his Mother, if they had both gone together to heaven, there would have been a doubt who should with divine worship first have been saluted and welcomed by the Saints; and they are not ashamed to imagine, that the Sonne would have preferred her first. He went simply to God before his image: but *Ahab* is now between two objects, and looks both upon *God* and *Baal*, and by *Baal* hopes God will blesse him. It is divinitie to have a Mediatour, a sinne to follow a false one.

SECT. 2. *Romane Religion.*

No instance can be given of so great alterations of Religion, as hath happened in the Romane Monarchy, which both *Daniel* and S. *John* have observed, and by calling other Kingdomes by the kinds of Beasts, as a *Lyon* for *Babylon*, *Beare* for *Persia*, and *Leopard* for *Greece*; this hath the common name, a fearefull, a terrible, and a very strong Beast. S. *John* to distinguish Pagan from Christian, calls the one a *Dragon*, and the other a *Beast*, yet holds him to the same proportion of heads and hornes, with a translation upon the change of the Crownes from the heads to the hornes, and a new blasphemy set upon the heads, which must be taken in the sense of the Scripture, for no prophane blasphemy intended as a reproach to God; but for Idolatry intended to give him honour, as he speakes of his people, that they blasphemed him, when this way they went about to blesse him.

SECT. 3. *Pagan.*

God calls this Nation foolish, and their folly was, that they would none of him, or give him the least honour, which all other Kingdomes did, lesse or more, and sought unto him, and gave him gifts: but this King, *Dan.* 11.36. though he shall

Lib. 3. not greatly care for any God by his chopping and changing, and presumption, to say and gainsay, who were gods: yet this God of Israel he vilified and detested, as unworthy of any honour. We must expound *Daniel* as he meanes, who in one verse makes him a King, of the base contempt of all gods, and yet which is strange, speaks of three sorts of gods, that in their times he should exceedingly honour. His predecessours, whose gods he scorned, did service to them before he was borne, and when he would doe them none, he did reverence the strange God, and he continues that respect, when he does further service to his third gods, and Pagan gods being parted from Rome, he rests in these two.

Sect. 4. *Christian.*

Romane Religion, sayes the Apostle, *Rom.* 1. 8. was *famous throughout the whole world*, and as yet the King, *Dan.* 11. 38. was not come in, neither the great change wrought, God had prepared his way, and sought out some as the first fruits of the universall Harvest; for in that consists the great mystery of their conversion, when the whole world beleeved in the strange god, and regarded no more their Fathers gods.

Sect. 5. *Antichristian.*

Beare with the word, for I take it not from the Scriptures, which speaks of no Antichrists but the *Iewes*, that deny Christ to be come in the flesh, which sounds harshly in *Daniel*, that denies not the King the honour to respect the strange god. Jesus Christ is not denied, and therefore the Fathers call him so, that among Christians shall in Gods Temple exalt himselfe above all, as a Christian in an Antichristian manner, that is, he shall be as a Vice-Christ upon earth, and therefore I call him, as Pope *Gregory* does, Antichrist, that will challenge to be the universall supreame and catholike Bishop of all the world, and infallible judge of all Religion.

SECT. 6. *The Gentiles ſubverted.* LIB. 3.

S. *Hierome* of that word, *Gal.* 1. 7. diſtinguiſheth accurately and profitably for our purpoſe, Ἀναστρέψαι, or Καταστρέψαι, is to avert, ſubvert, or quite to raze up the foundation of all Religion: but that is not the word uſed by the Apoſtle, but Μεταστρέψαι, to invert, which he defines thus, *Invertere, eſt ea, quæ poſt tergum ſunt, in faciem vertere,* of which we ſhall make good uſe when we come unto it. All that I would now obſerve is, that Paganiſme is quite contrary to true Religion, not diſplacing or deforming the puritie of it; but is abſolutely a being without God. Such a Nation and people that God accepted not into any covenant with him.

SECT. 7. *The Gentiles converted.*

We may eaſily know both what it is, and by whom effected. We ſee by that which hath been ſaid, that it is from Pagan gods, to the Chriſtian God, and it was thus acted in the Congregation by queſtion and anſwer, *Abrenuncias?* doeſt thou forſake? *Abrenuncio,* I forſake. *Credis?* doeſt thou beleeve? *Credo,* I beleeve. The Greeke Church thus, Doeſt thou diſband? Ἀποτάσσομαι, I diſband. Doeſt thou vow, or bind thy ſelfe? Συντάσσομαι, I doe vow and binde my ſelfe. The words are military when we diſcard the colours of our Captaine, and by a military oath or Sacrament, ſweare our ſervice to another; and it may be called the Ἀποταγὴ and the Συνταγὴ of Chriſtians. The badge or livery we take is baptiſme, called the royall character, marke, or matriculation to the Captaine, King, and Emperour of our ſalvation. The Fathers ſay further, that it is our atteſtation which we reſcinde and cut off by our preſence at pagan ſpectacles or playes, which were done in honour of the gods formerly rejected, to his diſhonour we had received and promiſed to adore.

SECT. 8. *By whom they were converted.*

Rev. 6. 2. Chriſt firſt upon the *white horſe* goes forth to

Lib. 3. conquer by his Gospel, then on the *red horse* by the sword, which gives Pagans in their gods their last deadly wound, *Rev.* 13. 3. 14. The first that ever went forth in the name of Christ and his Gospel, was S. *Paul*, who consulted not with flesh and blood, neither with the Apostles that were before him, but went straightway into *Arabia* to the remotest Gentiles, and preached the Gospel to them, and God was mighty in him. The next was S. *Peter*, doubtfull of his Commission, nay, forgetfull of it; for Christ after his Resurrection and before his Ascension had given it unto him, and therefore in the thirty-eight yeare of Christ he sets upon the Gentiles by a vision from heaven, and *Cesarea* is the first place, and the family of *Cornelius* the Romane captaine the first house, that receives Christ by name, in the Acts, and the first Church and publike place of worship we reade of, is there. *Dan.* 9. 27. the covenant for one weeke, that is, seven yeares, is confirmed with the Jewes, and falls in just with the vision of *Peter*, to shew the wonderfull concord in the holy Scriptures in the relation of necessary circumstances. Thus happily their conversion begun, it speeds and spreads apace by the power of the Word.

Lev. 26. 25. I will send a *sword* that shall avenge the quarrell of my covenant. The great sword, *Rev.* 6. 4. began first amongst themselves, and for the peace they had when Christ was borne, and that in them he would be borne againe, they are soundly punished that would not come in. Afterwards the sword fell to *Constantine*, and by good *Theodosius* amend was made of all battels for the Pagan gods, and their followers never attempted any more the raising of their Religion: but must either remove, or remaine Christians in shew; and here I doe but conjecture it from Captaine *Cortez* the Spaniard, that the Devill lead them out of the East into the West to avoyd their misery, as the sixt seale opens it, when God brought Doomesday upon them and their Idols, and in that new world they are found such as the Gentiles never were, to worship the Devill right downe, and not in the deceit of good mens soules and blessed Angels.

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SECT. 9. *The Gentiles perverted.*

Rev. 12. 8. *Neither was their place found any more in heaven,* that is, openly or above board the Devill can act no longer; subvert the Gentiles he cannot; to pervert them is all his plot: And as he had done it in justification by workes to cast off the *Jewes*; So he attempts the same way amongst Christians, and S. *Paul* gives us two notable examples, *Gal.* 1. 7. *Colos.* 2. 18, 19. The Church is troubled by confusion and composition of truths. Faith and works are indivisible truths. By a false methode poore Christians are deceived. This the Apostle layes upon their teachers, which they in their sense conceived to be another and more perfect Gospel, then S. *Paul* preached. If S. *Pauls* Gospel be to justifie sinners by faith without workes, what an excellent Gospel is this to perfect that justification, and make the sinner righteous in himselfe. Men are not wise by other mens wisdome, but their owne, and so they are most just that have their owne vertues to justifie them. Whatsoever this was in the sense of impostours and false teachers, S. *Paul* stands to his owne sense, and sayes, *There is no other Gospel then that he had taught them*, and wonders they were transferred from it, as to another Gospel more perfect. He perswades them they are perverted, or have their works inverted, that is from the backe of faith to stand with it in the face of God, and give us boldnesse to boast: but cursed be that courage, and crosse to the methode of our justification. Happy is he that hath his workes to stand to backe his faith.

SECT. 10. *Perversion in the worship of God.*

The seducers of the *Colossians* to Angels was not to forsake Christ in the whole: but to adde to him perfection and completenesse, *Colos.* 2. 10. It is good to have many friends in heaven, and the moe Mediatours we joyne together, the liker we are to speed: but this is like the former errour, a better Gospel to seducers and the seduced: but to S. *Paul* the Gospel

Lib. 3. ſpell is the ſame, you are as complete in Chriſt for interceſſion, as you were for redemption; and as your own works cannot redeem you: ſo neither can the Angels intercede for you; as *Elohim Maozim*, any Gods of forces to helpe you in your prayers. This is the condition of the ſin of the latter times, and comes in with the ſtrange God, to ſecond him. The other was the ſin of the Jews, this muſt be the proper ſin of the Gentiles.

Sect. II. *The words of S.* Chryſoſtome.

Quemadmodum in Monetâ regiâ, qui aliquam partem de impreſſa Imagine amputaverit, totum numiſma reddit adulterinum; ita quiſquis vel minimam particulam ſanæ fidei perverterit, totam corrumpit, ab hoc initio ſemper ad deteriora procedens. A moſt excellent compariſon; faith is as Gods coyne, and corruption in the leaſt particle is the pollution of the whole.

Chap. VIII.

Of many abominations in the worſhip of God, and our manifold miſtakes both of the ſubject, and the ſignes, &c.

Sect. I. *A threefold abomination.*

THe Scriptures ſpeak diſtinctly of three abominations, the firſt of *Antiochus* polluting the Jewes; the ſecond of the *Romanes* brought for their puniſhment; and the laſt of *Chriſtians*, *Rev.* 17.5. Which we muſt avoid in the ſin, if wee will not ſuffer in the plague: And therefore my care ſhall be to go on, and give you the beſt ſatisfaction I can, not to come within the contagion of ſo great a corruption, and it muſt be with wonderfull caution and correction, leſt we fall from one extreame into another, and miſtake Popery in her doctrines, the Church in her Dominion, and our ſelves in the Articles of our faith.

Sect.

SECT. 2. *Doctrines of Devils,* 1 Tim. 4. 1. *miſtaken.*

The tranſlation of words out of their proper ſenſe ſets us back in their true interpretation. I muſt obſerve in the firſt place, that by devils as it is tranſlated, we may underſtand authors or ſubjects of the Doctrines. If we make Devils the authors of damnable doctrine, we loſe the ſubject or matter of the doctrine, & ſee cauſes, but not the things they work in. If we ſay Devils are the ſubject of the doctrine, we ſpeak without an example; for we muſt refer it to the *Gentiles*, and both Pagans and Chriſtians, will diſclaime as falſe, the imputation that ever they made the Devils ſubject of their doctrines of devotion: but for Saints or departed ſoules, and the holy Angels, both proclaime, as at the market croſſe, that ſuch ſubjects they have of their Divinity; and this will be no imputation of falſehood to either. We much wrong our ſelves to ſay Papiſts worſhip Devils, or that they make them the authors of their doctrine. It's Chriſt and his Saints they teach us to honour; ſo *Daniel*, *Elohim Maozim*, and the ſtrange God. So *S. Paul* makes no controverſie, but all that he hath ſaid of the great myſtery of Godlineſſe is in whole, and in each part confeſſed; and the very Article granted in which Chriſt is oppoſed. His *receiving up into glory*, they queſtion not, nor his office at his Fathers right hand, but they adde unto it the Mediation of others and ſo are guilty of perverſion.

SECT. 3. *The ſignes, Marriage and Meat.*

We miſtake again the ſignes for the parts, and the adjuncts for the ſubſtance, *Meat* and *Marriage* make not the doctrines, but manifeſt them as their faireſt outſide. *The hypocriſie of lyars* is a great meanes to promote the ſin. Many miracles are invented, and tales told to take the ſimple with the ſubject, and be in love with Saints and Angels that ſo love them, are ready to helpe them, called upon, come unto them, and carry from them their prayers, and return

their

Lib. 3. their requests with rewards from him to whom they sought by them. Hypocrisie will hide horrible sins, and seem to be devout in hellish holinesse. Single life and austere diet is not without good allowance in Gods word: yet to disallow marriage to any that needs it, or meats of all kinds that God hath sanctified, and that to exceed in holinesse, signifies the doctrines they teach not to be of God; and *Daniel* saith almost the same thing with the Apostle, *He shall not regard the desire of women.* I know no desire of them lawfull but that marriage allows.

Sect. 4. *The Apostasie mistaken.*

It's an error to think of Papists, as we do of *Julian*, or *Arius*. *Julian* of a Christian becomes a Pagan, and keeps the Gentiles from conversion. *Arius* denies not himself to be a Christian, but proves himself to be an Heretick, and that in the deniall of the Godhead of Christ: But Papists deny neither the whole with *Julian*, nor any part with *Arius*. Theirs is a corruptiō of the same truth, they teach, maintain, and defend for a necessary article of faith. We must therefore for better satisfaction let upon two things, the subject in which, and the opposition to the which, this error is referred.

Sect. 5. *The subject of Popery is the true Church.*

To conceive the Church of *Rome* to be a true Church, is full of offence; and we judge the apostasie so great, that it destroyes the truth of beeing: but we cannot so think either in charity or right reason, that resolves me if the apostasie be not in the true Church, it is not at all, for the sublation of the subject removes the adjunct. Take away the Temple, and there will be no man of sin. Remove his seat, and he cannot sit in it; and they should do well to tell us where the Pope sits, if it be not in the Church: Neither will this lessen the sin, but teach us to augment it, because the greatest contraries

traries are in the same subject; and the fight is the worst that wars in the same body. LIB. 1.

SECT. 6. *Apostasie opposed to faith.*

By the laws of Contraries we must always find an *Idem*, to be the subject, to which they cannot be given, either in respect of parts, as to black and white in the same part; or of time, as to be sick and well at the same instant; or of relation, as to be a father and a son in the same respect, &c. We know it is an Article, that Christ is in glory, and prays for us, & that he in relation is only a Mediator between God and us, and therfore in that relation there is no other. The Papists oppose not the whole faith; for that is, to make them absolute Infidels: They oppose not a part, for that is, to make them Hereticks, & our selves lyars; for no man can say truly that Papists deny what they hold. Christ is received up into glory, and Christ is not received up into glory, may not be imputed to Papists. We passe by all parts, we passe by the whole, yeeld them both, but ease not their error. You Papists, say Christ is a Mediator, we beleeve it. You say also Saints and Angels are mediators, and that we know with griefe: but with reason resolve us of the relation. As in redemption none but the Son stands between us and his Father: So in intercession none but the Sonne is admitted to his Fathers right hand. I know you help it with a distinction, that their intercessions have not the same respects. The Sons is to the Father, the Saints to the Son. A wonderfull way, the Fathers whole plot was to give us a Mediator, not a meere man, lest it should move his jealousie, who suffers none to come so neare him, that is not also as himselfe truly God. Note it as an incommunicable honor of Jesus Christ, that he is in his Fathers throne, *Revel.* 3. 21. *I sit with my Father in his Throne*, that is his reception into glory, his being at his Fathers right hand, his majesty and glory, that he may be our Mediator; and well may it admonish us to beware how we intertaine Popish thoughts, and Popish respects, lest our distinctions prove frivolous, and our reverence superstitious, and the dishonor of the Son of God, whiles we say we honor him.

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Sect. 7. *Our mistake of the latter times.*

We do exceedingly antidate Popery, and passe not over the times as we ought. S. *Paul* speakes of *lets* and *impediments* to reveale his being that might be in the wombe of the Church: but the monster could not see the light till his appointed time, both of the remove of *Cæsar*, which is the change of the Empire in the sixt head, and the ruine of the fathers gods by a new King, the admission of the strange God and of new patrons of Praiers. The concurrence of all which things must confirme us in the time; but my first desire is to give a taste of these things, that we may drink in by little and little this uncouth truth, which men have tossed and bandied from one to another, with meere uncertainties of sterling upon any truth or faire way unto it.

Sect. 8. *Mistakes in the Dominion.*

Daniel, S. *Paul*, and S. *John*, all conspire in a proud king, and make him more then temporall. *Daniel* admires most the single horne amongst ten, chap. 7. 8. and his watchfull eyes to get above them. S. *Paul* sets him in the Temple, and restraines him by *Cæsar*. But S. *John* plainely advanceth him to all power, and in the Lambs name gives us notice how he claimes it: & in the *Dragons* name practiseth it, *Rev.* 13. 11, 12.

Sect. 9. *Subjections of Princes mistaken.*

It is the error of the Church, *Rev.* 13. 12. to exercise his power that is over them, what the Pope would have in all the World, that Presbyterians challenge in their Churches, and set Princes under them. *Constantine* told his Prelats, and they believed it, that he was a Bishop out of the Church, and they within it, and his Kingdome. They professed they were *Imperii famuli*, the most free & ingenuous servants of his Empire, as *Moses* is professed to be to Christ, *Heb.* 3. The word is not *Doulos*, but *Therapon*, an ordinary & common servant, but such as are carefull of cures, as Physitians and Apothecaries,

for

for it the word by the which they name their Arc. And *Moses* may serve for a full instance, to teach all men what the Church hath to do with them. *Moses verily was faithfull as a servant of ours in all Gods house to him that was over it.* So Princes in all the Churches of their dominions are faithfull as servants to Jesus Christ; and what have others in the Churches name to do with him? we exempt him not from the Churches doctrine, but to be under the Churches dominion is the mistake of Papall, and Parochiall discipline. Lev. 3.

Sect. 10. *The primacy of Prelats.*

It was first in the Apostles. Secondly, Euangelists or Apostolicall men. Thirdly, Bishops. At the first the Apostles ruled the Churches, and all Pastors were subject to them, and those Pastors the Apostles left to wait upon the Churches, were subject also to them that waited upon the Apostles, called by the Fathers Apostolicall men. Such were *Timothy* and *Titus*, and all others they sent to visit the Churches in their absence, as their deputies, and to both these, Bishops succeeded, which all their time was a common name, *Phil.* 1. 1. *Act.* 20. 28. but became proper in succeeding ages, as *S. John* that out-lived all the Apostles testifieth, *Rev.* 4. 4. We shall prove all those Elders to be chief governors, as the sons of *Aaron* were.

Sect. 11. *The supremacy of Popes abused.*

In the *Councell at Nice*, Patriarchs, and Primats of Provinces were by Canons appointed to be over others, to ease the Churches of tedious journeys, and to expedite Councels within their precincts. This was not of the essence of a Bishop, no more then their temporall honors be: But it was of good use for the Churches good, whose authority in such things we are to obey. *Zosimus*, *Boniface the first*, and *Celestine*, would have gone a little higher in the dayes of *Aurelius* Bishop of *Carthage*, and *S. Augustine*, and many Fathers, had they not withstood them. Their way was worse

Lib. 3. then their desire; for by forgery they claimed supremacy; and thinking all men had been ignorat of the *Nicene Councell*, say, so much was granted to the Bishop of *Rome*: but these *African Bishops*, more vigilant then to beleeve every tale, corrected by sure copies this cousenage, and forbad all appeales to *Rome*. *Eulalius* 100 yeares after submitted; and *Phocas* was the first Emperor that subscribed it. And all is what men have allowed, and they faine worse when they go about to find it in the Scriptures.

Sect. 12. *The Parochiall parity of all Pastors censured.*

In this there be many errors. First, of Parishes and humane partition of the Church, and yet made of such authority by Presbyterians, as all their divine orders lie upon it; which indeed is a lame foundation that overthrows it selfe, for the Church must be divided, not according to the Governed, but the Governors. The Governed must needs be in congregations, but its not necessary for the Pastors so to be. They may be together as collegiate and convenient companies to be dispersed and dispatched, as particular assemblies have need. *Philippi* is the first place in *Macedonia*, to the which *S. Paul* by a vision in the night is sent for help to convert the *Macedonians*. The translations, *Act.* 16.12. say, *Philippi* was the chief city, which is an errour; for the Metropolis of *Macedonia* is *Thessalonica*: but its the first city and the plantation of the Church; in it spreads the Gospell to all *Macedonia*, and here we find the Bishops and Deacons, *Phil.* 1.1. not of the Parish, but of many Congregations; and if I should say the mother Church to *Thessalonica*, I should not erre, and the Church that at the first provided Teachers for all the daughters. The like is said of *Ephesus*, for *Asia*, *Acts* 20. the Apostle sends for them, as the body of the Church Governours, and cals the flock one that is committed to their custody. To be the Parish with so many Presbyters, is ridiculous. *S. Paul* at his first comming laid his hands upon twelve, *Act.* 19.7. which received a Ghostly

power

power to preach. There he continued two yeares, and all that dwelt in *Asia* heard the Gospell. At his farewell he tels the Elders of three yeares watchfulnesse over the flock he now commended to them, and with them certainly to *Timothy* also, whom he left at *Ephesus* when he went into *Macedonia*, and so left him that he continued there all the while of S. *Pauls* journey, till he came to *Rome* to the two yeares he was permitted to live by himself, the time of his first and second answer, and when S. *Paul* sees nothing but death at hand, he hastens *Timothy* from *Ephesus* to *Rome*, that he may see him before his Martyrdome. Now conclude, *Timothy* left at *Ephesus* to ordaine more Elders, to be judge of all that were ordained, to rule all that beleeved, and in all this time the grace of God prevailed no further then the faith of one parish. My wits with you I would enjoy, but mad with you I would not be. Secondly, Its false all Pastors at any time were equals. Thirdly, neither were those which at the first were equals, always equals, but of them superiors also were chosen successively after the death of the Apostles, and Apostolicall men; for so *Tertullian* teacheth, that the Prelacy of the Church was first in the Apostles, secondly, Apostolicall men, thirdly, Bishops. L 1 B. 3.

SECT. 13. *Deacons that serve Tables.*

First, it was done by the Apostles. Secondly by their Deputies. Thirdly, by honest men of the Churches choice: so far the Scriptures, *Acts* 6. Fourthly, by Bishops, who, as *Justine Martyr*, that lived within 30 yeares of the Apostles, reports, received the collection every Sunday, and disposed of it as he saw need; and therefore the office is neither constant and perpetuall, or of any one order in the Church, or degree unto it: but may be in all orders, and degrees, yea and in them that are of no order, but Laymen, as in the sidemen of our dayes.

SECT. 14. *Deacons that serve the Temple.*

Deacons that wait upon the Bishops, *Phil.* 1. 1. are as the

Lib. 3. Levites were to the Priests, subordinate in orders, and might baptize under their Bishops, and assist them at the Lords Table, and follow them with the Cup they had blessed. These in derision by the Separatists are called *halfe Priests*, wherein, to say no more, they preach their ignorance, and prate of the things they know not, nor care to understand, and in the arrogance of their unballanced wits, dare confront God and his Church, his truth, and all antiquitie. Of the unreasonable rule of laymen, that never were in the Church, you shall have a taste in due time.

SECT. 15. *Of errours in the object and subject of our faith.*

The Articles of our Christian faith, as concerning our knowledge of the true God, and of his holy Church, and our errours are great in both. In the first we are guilty of that Samaritane sinne, *Joh. 4. 22. To worship that which we know not*; and in the other, like the *Corinthians*, to sinne in sects and schismes. Two lamentable evills, which in pity I cannot passe by.

SECT. 16. *God is a Spirit, infinitely mistaken and abused.*

That God is a Spirit is granted by all: but so to worship him is knowne of few, and the errour lies in two things. First, when we doe not worship him as he is. Secondly, as he hath revealed himselfe to be. In the first we erre by images and imaginations, and will worship God by a false and impossible way. God as he is, so will he be worshipped above our knowledge, and as it were with his back towards us, and his face from us, as not to be seene, *Exod. 33. 23.* If we seeke it or set it before us, we sinne. *In spirit*, is mistaken for our spirit: that God seekes indeed, but he meanes it not in the place, but a far greater thing, that is, himselfe, professed to be a Spirit, and in that nature, essence, and being, to be worshipped of us; and though our spirits being finite, cannot apprehend that Infinite Spirit, yet we must so adore him, and inquire no further.

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SECT. 17. *No image of God to be the object of our worship.*

Deut. 4. 12. 15. *Thou saw no image or likeneſſe*, that is, of my eſſence: but many of my preſence, therefore of that thou ſhalt make no image. *Moſes* deſires to ſee Gods face, a thing to *Moſes* by the anſwer of God, both impoſſible, *thou canſt not ſee it*, Exod. 33. 20. and alſo no wayes profitable; thou nor any man by ſeeing my face can live, that is, either have beeing in the apprehenſion, or happineſſe in the communion. You rend any thing in nature, if you outſtretch and pul it beyond the compaſſe: ſo God cannot inlarge the underſtanding to the capacity of himſelfe, but he muſt deſtroy it, neither if he could, would it conduce to make us the better. *All his good ſhall goe before us*, and our ſight of it in his back parts is ſufficient to make us moſt happy, and we need no more.

SECT. 18. *A full expoſition of the ſecond Commandement.*

We miſtake the law, and make monſters of Images, and give neither the true meaning, nor keepe the right meaſure of the prohibition. In two things we agree reaſonably well. Firſt, that Images of God are not to be made. Secondly, worſhipped. Thirdly, ſome goe further, and finde all, without exception, humane inventions, not onely in the parts of divine worſhip, but in all the rites and ceremonies thereof, Images and Idolls. Fourthly, they conceive any intention to be of the ſame nature without ſome expreſſe word from God. *Davids* intention was to build Gods houſe, *Nathan* approves it, both without any warrant of Gods word, and God himſelfe that forbids it, finds no fault with the intention. Fifthly, every inſtrument of mans making, is an idoll, and ſuch is the Croſſe, and all of that nature in Gods ſervice; I dare not ſay all this, and yet hope to ſay enough in that which followes.

SECT. 19. *Images of Gods face.*

We firſt make as neare as we can an Image of our friends

and

LIB. 3. and benefactours. Secondly, we set it before our faces as an object of delight. Thirdly, by it we remember them. Fourthly, give them honour and humane respect. Fiftly, being deceived, divine adoration. From this idolizing of men, came that sottish sinne of erecting Idols of the true God, and images of a spirit, that hath no shape, and whose face is invisible, and ought so to be seene of us, *Heb.* 11. 27. In spirit and not in bodies we must worship him. First then, we must make no Images of an invisible essence, or the face of God. Secondly, we may not set it before us. Thirdly, we may not remember God in it. Fourthly, pray unto him by it. Fiftly, fall downe to him before it, and worship him in it.

SECT. 20. *The reason of the Law.*

Deut. 4. 12. *Ye heard the voyce of the words, but saw no similitude, save a voyce.* The mountaine was full of majesty, and if there had been a face that could have been painted or put forth to the people, God would have done it, as a cleare expression of himselfe: but to his voyce nothing is to be compared, and therefore with all the visions of the majesty and presence of God, most commonly a voyce goes to explaine them.

SECT. 21. *The Image of God in his back parts.*

Numb. 12. 8. *Moses shall see the Image of God.* We must reconcile this place with the former, God had no Image of his face to shew unto his people: but of his back parts he hath many. As a spirit we must take him as he is, and in that worship him above our knowledge, more in admiration of what we see not, then the apprehension of what we see. *Moses* Exod. 33. 11. when God had spoken unto him, as one friend doth to another, would have it as friends use to doe, to speake directly face to face, *Shew me thy glory*, that is, thy face which thou hidest from me. God friendly checks that in *Moses*, saying, that neither can or may be, *Ver.* 16, 17. when *Moses* asks that which is reasonable, God sayes he will do it, *ver.* 13. Shew me the way to know thee.

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SECT. 22. *The way to know God.*

I have ſaid *in Spirit* is to take God as he is, now muſt we come to *truth*, to know him as he reveales himſelfe unto us. *Moſes* hath made the petition, now ſee Gods anſwer in five things. Firſt, in viſion, *all my good ſhall goe before thee.* Secondly, by voyce, *I will proclaime my name.* Thirdly, the limitation, *thou canſt not ſee*, that is, either by voyce or viſion underſtand my face, all thy thoughts muſt be upon my back parts. Fourthly, the accommodation, in foure things: Firſt, a *Rock* to ſtand upon, which ſpiritually is Chriſt. Secondly, a *cleft* to be hid in, that is our being in Chriſt by faith. Thirdly, *Gods hand* to cover us, that is, his favour and grace. Fourthly, the removall of his hand, that is, his revelation of as much glory as may make us happy. Laſtly, God ſpeakes of our conſolation, and that is his paſſing by us with ſuch glory, that we are fully happy to looke after it, and need not to make haſt to ſee any more.

SECT. 23. *The viſions of God.*

Ezech. 1. 29. *This was the ſimilitude of the Glory of God*, he meanes a viſible throne, &c. of the colour of a *Saphire* ſtone, and ſuch was the pavement, *Exod.* 24. 10. and both the Prophet and Nobles of *Iſrael* are ſaid to ſee God, and S. *Iohn Rev.* 4. 3. compares him that ſits upon the throne to the *Jaſper* and *Sardine*, *Ezechiel* to *Amber*, *fire*, and *brightneſſe*. We know, *Amber* and precious ſtones ſparkle againſt the light, and all is to ſhew the preſence of God, but not to preſent us with his face; and here we muſt take notice, that all places that beare the record of his name, *Exod.* 20. 24. and all things that are conſecrated to his name, are holy and honorable, *Rev.* 15. 2. *Harps of God.* I am of opinion, that the very inſtruments of Gods houſe may not be common, nor any ſacred thing; and as our prayer is, ſo ought our practice to be; *Hallowed be thy name*, that is, the name whereby thou art called, and the name uſed by thee to call things thine, that are

Lib. 3. in thy service. Visions of God have been internall, as divine dreames and spirituall raptures. *Jacob* in a dreame saw God at the top of his ladder. S. *John*, Rev. 1. 13, 14, 15. *ravished in the spirit*, heard not onely a voyce, but saw a vision, as *Daniel* did, chap. 7. 9, 10. and it was of Jesus Christ, who *Mat.* 17. 2. had the Godhead shining in his face as the sunne, and out of his body in his clothes as the cleare light. There is an *hearing eare*, and a *seeing eye*, which was in S. *Paul*, that heard more and saw more then all his companions, *Act.* 9. & 22. in the one place they are said to heare and not to see, and in the other to see and not to heare; they saw the vision, but not him that was in it, and heard the sound of a voyce, but not the speaker. Like the *Sodomites*, and the *Aramites*, *Gen.* 19. 11. 2 *King.* 6. 18. mistaken in their sight, the one saw the walles of *Lots house*, and their way home, but could not see the *doore*, and the other are lead as an Army by their owne eyes to follow him for a guide, they came to apprehend as a spie that revealed all their secrets. So S. *Pauls* men heard and saw not, *Act.* 9. 7. saw and heard not, *Act.* 22. 9. as he did; and therefore as being blind, *Act.* 9. 12. he saw in a vision *Ananias* with the eyes of his soule, so might he and others, without the use of their bodies, receive revelations from God, 2 *Cor.* 12. 2. he knowes not whether in the body, or out of the body, he heard matters not to be uttered. S. *Peter*, Act. 10. 10. in a trance had both a voyce and a vision, and both might immediately be objected to his soule. *Abraham* is thought to be the first to whom God revealed himselfe by vision, and in his story many appearances are mentioned, and it matters not whether we conceive them in or out of the body, for God both wayes can shew us his image in this second sense, and it proves two things unto us; first, the soules immortalitie, and secondly, the soules happinesse, that both in and out of the body can converse with God.

Sect. 24. *The voyces of God.*

Rev. 1. 24, 25. *Noyses* and *voyces* are in the firmament of the Church, both from the Beasts below ascending, and from

from God descending, and they are said to be great and mightie. 1 *King.* 19. 11, 12. *Eliah* is commanded to stand forth, and acknowledge the Lord to be before him in the signes of his presence, and the first signe that meets him is the winde, mighty and strong, that both rends the mountaines and divides the Rocks before the Lord; secondly, there appeares an Earthquake; thirdly, a fire; fourthly, a still and soft voyce, and in comparison of this, God is said not to be in the rest: yet he is in them all, in the first by terrour, in this by instruction. *Exod.* 19. 16. 19. God speaks in the thunders, Angelicall trumpets, and his owne voyce. *Exod.* 33. 19. Gods name is proclaimed, and his word is the best way to acquaint us with him, whether it sound inwardly in the eares of our soules, or outwardly to the eares of our bodies. *Gen.* 28. 13. as God appeares to *Jacob*, so he speakes to him when his bodily eares are lockt up by sleepe. *Mat.* 2. 13. *Joseph* in a dreame hath a voyce to teach him, and I seldome finde it otherwise, and upon the sudden cannot remember any one example of a vision without a voyce to the Saints, though to sinners I find many visions and no voyces. *Gen.* 40. 6. *Pharaohs Butler* and *Baker* are said for the vision to be without a voyce. *Gen.* 41. Their Master is perplexed in the same kinde, and *Joseph* is graced of GOD to be the interpreter of all their dreames. *Dan.* 2. 3. the King dreames, and his spirit is troubled to know the dreame, which he will tell to no man, neither will he trust any man with the interpretation that cannot understand his thoughts, which neither Satan nor his Sooth-sayers can doe; and *Daniel* confesseth to God, *ver.* 20. and the King, *ver.* 28. that the secret was above his wisdome, and for the Kings sake revealed unto him, that he might by him as Gods instrument know the thoughts of his heart, &c. *Dan.* 4. 2. The like befals the King againe, and *Daniel* chiefe of Inchanters must be trusted to heare from the King his dreame, and give the interpretation. *Dan.* 5. 5. *Belshazzar* saw the fingers of a mans hand write on the wall just against his light that he might see it, but he nor no other but *Daniel* could understand it. It is plaine, God oftentimes shews himselfe to the Heathen, but they as they have not the knowledge of his law, so neither of

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Lib. 3. his viſions nor voyces extraordinary. Indeed *Pilates* wife, *Mat.* 27. 19. without an interpreter ſends word to her huſband of her dreame, and his hazzard in having ought to doe with one whom ſhe knew from God to be a juſt man.

Sect. 25. *The extent of Gods Image in his back parts.*

Wiſdome may now teach us how to regulate our knowledge of God in the two rules of our Saviour miſtaken exceedingly. Many that would be friends to Religion, and enemies to ſuperſtition, have wreſted the ſenſe of *Spirit* from God, and to oppoſe not onely Images of Gods face, doe ſet themſelves againſt the ſignes of Gods preſence, and all formall and externall worſhip, ſaying, *God is a Spirit*, and ſeeks ſuch to worſhip him, as in their ſpirits, and the truth of their hearts, without ceremonies and bodily obſervances, doe him ſervice. A meere corruption of the text, which gives us both in our bodies and ſoules two directions of the greateſt uſe; firſt to worſhip God as he is, that is, in ſpirit and not in Images, to conceive of him above the reach of our imagination, and to thinke of him as one that ſtands towards us with his backe, and will not have us know his face, or make any repreſentation of it to our ſelves. Secondly, he will alſo be worſhipped as he reveales himſelf to be in his word, in his works, and in the ſtanding monuments and memorials of his name. *Ezechiel* we ſee falls upon his face before his Throne, *Chap.* 1. 29. and the twenty-foure Elders caſt downe their Crownes before it, *Rev.* 4. 10.

Sect. 26. *The blaſphemy of Gods name.*

Rom. 2. 24. is either by Idolatry the ſinne of the Gentiles, or by prophaneneſſe the ſin of lewd livers in the Church. *Iſa.* 52. 5. *Ezech.* 36. 20. The Heathen not underſtanding the reaſon of Gods juſtice to his people, ſpeake evill of him for their ſakes. Firſt, we blaſpheme Gods name when we ſweare by it, and feare not an oath, lay our hands upon his booke, ſaying, So helpe us God and the contents of his booke, and

care neither for God nor his Word. Secondly, we blaſpheme his name when we bleſſe him with Images, *Wiſd.* 14.20. communicating to them an incommunicable name, *Iſa.* 42.8. which God utterly forbids, and this ſin is the firſt in the Catalogue, *Rev.* 13.6. we may not ſay we ſymbolize, and uſe Images as ſignes to put us in remembrance of God, for we ſhew that we object an Image to ſhew Gods face, and fall down before it as God, and worſhip it as we worſhip him. Now ſignes of Gods preſence may direct us to him, as the buſh did *Moſes*, *Exod.* 3.2. before which he worſhipped God, ſo did *Iſrael* towards the Tabernacle, Temple, Arke, &c. but theſe were never counted Images of Gods face; no not ſo much as by way of Allegory or alluſion, for in that God will have no expreſſion of himſelfe: ſignes of his preſence we deny not, and ſee him in every thing that beares his name, which we deſire may be hallowed to him. Thirdly, God may be blaſphemed by our very geſtures, in turning our backs upon the ſignes of his preſence, *Ezech.* 8.16. or not with our faces, to honor him before them, which is, and hath always been the laudable cuſtome of Gods Church. It's true to make Articles of Faith of geſtures, is an affirmative ſuperſtition; and to make it an Article of our Faith, not to do them, is negative ſuperſtition; and I know not which is the worſt: for he that makes ceremonies the Articles of his Faith, or he that denies them by a contrary Faith, both make Faith to conſiſt in their opinions, and not in the truth of God, which being ſilent in ſuch things, we as we beſt like, allow for Faith what we pleaſe, and become the authors of our own Religion, and will-worſhip. LIB. 3.

SECT. 27. *The Blaſphemy of Gods Tabernacle.*

John 1.14. *Heb.* 8.2. & 9.11. *Rev.* 13.6. In all theſe places I underſtand by the Tabernacle of God the humane nature of Chriſt, in which the Godhead dwels bodily, *Col.* 2.9. and it is blaſphemed three wayes. Firſt, when man will make it, that is made of God alone. Secondly, offer it to God, which is only done by the eternall Spirit, *Heb.* 9.14. Thirdly, when

Lib. 3. it is adored in the shape of bread and wine, hid under them, and included in a boxe, and made a God of bread.

Sect. 28. *The blasphemy of God in his Saints.*

Rev. 13.6. God is blasphemed in his name, and nature, by Images against his spirituall beeing: in his Tabernacle, when his Manhood is mistaken and put into the hands of a terrestriall Priest to make it. Thirdly, God is wronged in his Saints, when they are set up with him, and in three things advanced into his glory. *Rev.* 5.12,13. I would have the cadency or harmony observed. The Angels end with Blessing, and all creatures begin again with the same word, and find none worthy of it but Jesus Christ, whom God the Father hath sent to blesse us in his name, and he alone merits that honor. First then, it is blasphemy to blesse our selves in the merits of Saints. Secondly, to make them not only our fellow-helpers in prayers, but *Elohim Mauzim*, the Gods of force for us in heaven. Thirdly, to worship them when Satan was silenced by our Saviour in this point of worship, *God alone*, he might have replyed, True, *God alone*, with *Latria*, or soveraigne worship: but *Dulia* or *Hyperdulia*, an inferiour divine worship will satisfie me, but he avoides as he is bidden to speake any more of that.

Sect. 29. *The distribution of the Church.*

Governors and Governed are the parts and members of the Church. In respect of the policy, the Governors are called the Church. *Mat.* 18. 17. *Tell it the Church*, that is, say Papists, the Pope: Presbyterians, Rulers spoken of *1 Tim.* 5.17. and if they will stand to their distinction, that by Rulers are meant Lay-men, then by the Laws of art, the other member, *Preachers* are excluded from ruling; and indeed expound it how they will, both Pastors and people, are made horrible and base slaves unto them. First, in their vigilancy to keep the keies by usurpation. Secondly, in their number exceeding the Pastors, and in their votes their equals, and therefore

fore their multitude must have the mastery. Thirdly, in their ignorance to rule the people. *New England* that is gone from the old, is of a third opinion, that to *Tell it unto the Church* is the whole Parish, in whom is the whole policy, and not in a part. We must now like well of old *England* and say, *tell it the Church*, is meant of the Presbytery, *Rev.* 4.4. and to be expounded by 1 *Chron.* 24.5. where foure and twenty Priests to which S. *John* alludes, are the Governors of all the rest, and shews that in the Christian Church, her Governors are not all Pastors alike, but some of the chiefe of them, and these to be Bishops all antiquity and the history of the Church is a sufficient commentary to explaine S. *John*, and to shew all other Governors as Popes, Parochiall rulers, all the people, to be a meere usurpation. LIB. 3.

SECT. 30. *The full subject of Faith is the Catholike Church;*

1 *Tim.* 3.15. *The pillar and ground of truth:* if we refer it to the latter clause, the *mystery of Godlinesse*, then doubtlesse its meant of that infallible Judge against *Rome*. If we refer it to the antecedent *the Church*, then we say, next the Scriptures against the factious, the Church is a sure Judge, if we take it as we ought, for the universality of nations, and not as the *Donatists*, *Papists*, *Separatists*, for perfection of Sacraments, Doctrines, Divine ordinances, which they say, they have only in their corners of the World, and at this present, not caring for former ages, and the community of Faith in all places.

SECT. 31. *Saints by calling.*

The second attribute of the Church is holy, and holinesse makes Saints, and of Saints the Church consisteth. We are to examine what Saints the Apostle meaneth, for we are wonderfully troubled with their admission into the Church. Certainly, we may conclude they that are baptized are admitted into the Church. *Justine Martyr* cals Baptisme illumina-

Lib. 3. nation, *Act.* 14.15. & 26.18. The reason is. First, in respect of Idols, which the Gospell discovered to be vaine things, yet by reason of darkneſſe, and the power of Satan the Gentiles had their eyes ſhut up, and could neither ſee the light of truth, or the God of truth to which they were to convert, and that converſion was by opening their eyes, whereupon they renounced their Idols, and received the Lord Jeſus Chriſt, and were baptized. The Jews had no need to renounce Idols, but to receive Jeſus Chriſt, and be baptized in his name. The *Samaritanes*, *Act.* 8.12. had Chriſt likewiſe preached unto them, and I find not any renunciation required of them, but that as they profeſſed the true God, ſo they would worſhip him in Chriſt, which is the propoſition that makes a Chriſtian. Amongſt theſe, *Simon Magus* is baptized, and before that, his Faith in Chriſt is recorded, and he held a member of the Church till *S. Peter* told him he had no part in Chriſt for his ſacrilegious ſinne. *Rev.* 18.4. Gods people in *Babylon* can be no otherwiſe interpreted then of Baptiſme, and ſo it muſt be granted, that all that are baptized are admitted into the Church; and therefore the Separatiſts that ſay of our Church comming out of *Babylon*, its gathered by town-rowes, and we make all Saints that forſake *Maozim*; yea, and them too, that deceived by *Maozim*, hold the *Meſſiah*, and are baptized in his name. We deny no Papiſt to be a Chriſtian, and all Chriſtians are Saints, even Separatiſts too, whom we exclude not from the Church, as they exclude themſelves: But conclude all for Saints that hold this propoſition, *That one true God in Jeſus Chriſt is to be worſhiped*, which excludes none but Pagans for their falſe gods, and Jewes and Turks for denying Jeſus Chriſt. We make the Church as large as God makes it, and exclude none that are baptized. Secondly, for apparent Saints for moſt apparent holineſſe only to be admitted, we deny it, and without delight to deride our deriders, ſay, we judge them to gather Churches by hedge-rowes that rove about for ſuch as are holy in their humour. Thirdly, to deny apparent Chriſtians of holy converſation to be of their congregation, till they ſweare to their covenant, may be

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ſomething to maintaine their own purpoſes, but will prove nothing to amend their church, which in this I could wiſh were better adviſed, and to keep their conſciences out of the ſnare of the loſſe of their Chriſtian liberty. LIB. 3.

SECT. 32. *The Communion of Saints.*

The diſtribution of the Church into Governors and Governed, the attribution of holineſſe and univerſality with their ſundry miſtakes we have heard of, now there remaines for concluſion the contribution of benefits, whereof the Communion of Saints, is the firſt; which will eaſily follow that we muſt keep it in the Catholick Church, and not in the Conventicles of Separatiſts. I mourne within my ſelfe for the deſolations of Gods militant Church upon Earth. Many houres have I ſpent in Meditation, to think if there be any hopefull meanes to recover over miſeries. My ſoule hath not reſted in the Night, but my ſleep hath departed from me in my thoughts, which with deſire of thy good, I ſend thee in this Book.

Beginning in Nazareth in Galilee, but nothing
or nothing to amend their errors, whilst in this I could wish
we were better advised, and to keep them as companions of
the Communion of Saints in the Catholic Church, and not in the
company of Separatists. I mourne within my selfe for
hopefull reasons to say over me, My Beloved
not to rest in the Night, but my days hath departed
from me in prayer, which doth daily
of the Word I have, yet in this

Lib. IV.

Chap. I.

Of the Church of the Gentiles in the Song of Songs. The Prophecy in Daniel, *the interpretation of S.* Paul, *and the* Revelation *of S.* John.

Her primitive welfare, her ſucceſſive watchmen, their wounds deadly and deceitfull, our woes lamentable and laſting, and the beſt way and Rule of our hopefull and happy Reformation.

Jer. 9.1. *Oh that my head were waters, and mine eyes a fountaine of teares, that I might weep day and night for the ſlaine of the daughter of my people!*

Sect. 1. *The ſubject of* Salomons *prayer,* 1 King. 8. *at the Feaſt of the dedication of the Temple, is the ſame with his Song in the whole Book of the* Canticles, *framed, as moſt thinke, at his Feaſt and Marriage with* Pharaohs *daughter, and it concernes both the Jewes and the Gentiles in their ſucceſſion, and hopefull union in the end.*

SAlomons Prayer reflects upon a double object, the Jews and the Gentiles: the one legally and according to their works, 1 *King.* 8.39. the other Euangelically and according to their faith, in comming from a far countrey to pray, *v.*41. and he is ſo earneſt for the Gentiles, that he would have them heard in all meerly of grace, even for his names ſake, and as Gods might moves them to come unto him, ſo mercy would move him to receive them for his people. Good reaſon his joy ſhould be according to his deſire, and his ſong agree with his ſupplication. Hee contracts affinity with *Pharaoh*, takes his daughter, brings her into the City of *David*, and his *Epithalamium*, or wedding Song is meerly ſpiri-

Lib. 4. mall, and his Spouse occasions his inspiration; and she is present with him in the height of his devotion, and when his thoughts are most taken up with God and his people. Well may he therefore pray and prophecy in the Temple, and sing of the praise of God, in marrying his Son to the Gentiles, which his nation abhorred: But all holy men admired and filled their writings with it. And therefore a judicious Reader may observe that Song of songs for the excellency of it to divide it selfe into two parts, and first to begin with the legall Church before Christ, then to come to the Euangelicall, spreading it selfe to the Gentiles, and its that with the which *S. John* begins the *Revelation*, and presents it upon a stage, *Rev.* 4.

Sect. 2. *The welfare of the Gentiles.*

Cant. 4.6. All were but shadows to Christ, and a woefull night of darkenesse. Now begins the day to break, and the shadows to fly away, &c. *Dan.* 11.38. In this day the Gentiles know a God their fathers would not acknowledge. *Rom.* 10.19,20. they become a people, *Rom.* 11.17. for them that are cut off. 1 *Tim.* 3.16. They have the Gospell, and Faith to beleeve it. *Rev.* 12.1. they are clad with the Sun, having the Moon at their feet. They are no longer ruled by the night, and base rudiments of the World; but have Christ to give them light, *Psal.* 104.19. *fecit Lunam in festa*, so the Jews counted their religion; and the Gentiles, *test. Clem. Alex. l.7. p.724. Hensii*, were ἐν ἀχλύϊ καλινδούμενοι, wrapt up in ignorance, as the darkest night, till the Sunshine of the Gospell appeared unto them; and it would be thought of, as not without a mystery, *Rev.* 11.2. & 12.6,14. & 13.5. that the true Church constantly is counted by the motion of the Sun, and falsehood in it by the motion of the Moon. The primative welfare of the Gentiles is, *Cant.* 4.7. *Thou art all faire, my love, there is no spot in thee.*

Sect. 3. *Her successive watchmen.*

It is the Churches happinesse, when her watchmen finde her, and she may say unto them, *Saw yee him whom my soule loveth?*

loveth? Cant. 3. 2. The legall watchmen give no answer, and it may be their ignorance of Christ, who in their zeale of *Moses*, Rom. 10. 2, 3. sought more to justifie themselves by the law, then the righteousnesse of faith. *Mat.* 23. 27. Christ sought the children, but their Fathers and Rulers would not suffer him. It is a blessed time when the watchmen su ther the welfare of the Church, of which I heare little said in their commendation; for as *Daniel* seemes wholly to describe the fourth Kingdome by the wickednesse of the King, *Chap.* 11. 36. so the evils of the Church of the Gentiles are laid to the charge of her watchmen. *Cant.* 5. 7. Their distribution is into Watchmen in the streets, and on the walles of the Citie. The Metropolis or mother Citie of the Gentiles is *Rome*, whose streets *Rev.* 11. 8. stretch to *Jerusalem*, and *Rev.* 17. 18. to all the Kings of the earth, and the whole world is to be taxed by her Emperour. L. 1 B. 4.

SECT. 4. *The watchmen in the streets.*

They smite and wound the Church, and are the executioners of cruelty. If we take them for the Magistrates, many of them have been no friends to the Church. Of the Pagan Princes none can be ignorant of the evils done by them, and when the time came for a childe of the Church to rule, *Rev.* 12. 5. and to spread under her the Eagles wings, *ver.* 14. she is conveyed from the face of the Serpent, and out of his heaven, as *Israel* out of *Egypt*, *Exod.* 19. 4. *Clem. Alex. Strom. l.* 3. *paulò ante finem*, makes the Eagle the type of the fourth Kingdome. *Deut.* 28. 49. *Moses* threatens the last captivitie of the *Jewes* with the remotest Nation, as of an Eagle. *Dan.* 9. 27. calls it the wing of abomination: and Christ *Luk.* 17. 37. promiseth to take it off the body it afflicteth and preyeth upon, as a carkasse, *Mat.* 24. 28. whose last gathering against the Church shall be their ruine, *Dan.* 11. 45. *Joel* 3. 12. *Rev.* 16. 16. The good the Christian Emperours doe the Church, is to free her of the Dragon, as *Moses* did *Israel* of *Pharaoh*, and bring her as he did into the Wildernesse, and there by their godly Councels placeth her, and in the way, as from the red Sea, deliver her from the floods of heresies,

Lib. 4. mall, and his Spouſe occaſions his inſpiration; and ſhe is preſent with him in the height of his devotion, and when his thoughts are moſt taken up with God and his people. Well may he therefore pray and prophecy in the Temple, and ſing of the praiſe of God, in marrying his Son to the Gentiles, which his nation abhorred: But all holy men admired and filled their writings with it. And therefore a judicious Reader may obſerve that Song of ſongs for the excellency of it to divide it ſelfe into two parts, and firſt to begin with the legall Church before Chriſt, then to come to the Euangelicall, ſpreading it ſelfe to the Gentiles, and its that with the which *S. John* begins the *Revelation*, and preſents it upon a ſtage, *Rev.* 4.

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Lib. 4. and bring her peace, as *Israel* had in the Wildernesse, where she may build and beautifie Gods houses: yet there she playes the Harlot, *Rev.* 17. 3.

Sect. 5. *The watchmen of the walles.*

These *Cant.* 5. 7. take away the Churches vaile. They first rend it by contention about Church customes, for which the Apostle would have no man to contend, 1 *Cor.* 11. 16. And *Irenæus* a very ancient Father complaines of it, *lib.* 3. *cap.* 25. And for the Latine Church sayes, Shee had small cause to boast of it against the Greeke, and prophetically seemes in the word to point at the name, *Rev.* 13. 17. Which if he doe, *Bell. lib.* 3. *de R. P. cap.* 21. hath no cause to accuse noveltie for the name. Secondly, from contention in matters of indifferency, they fall to faction, which is, as the Apostle sayes, the fruit of contention, 1 *Cor.* 11. 18. and make Disciples a thing foretold, *Act.* 20. 29. Lastly, they rest not there, but falsnood followes, and first they begin to forge Canons of Councels, who shall be supreme, as did Pope *Zozimus*, *Boniface*, and *Celestine*, which the *African Bishops* by authentique Copies confute, *Concil. Afric.* c. 6. 92. 101. 105. *Eulalius* an hundred yeares after betrayes the Church, and Pope *Boniface* the second, *Epist. ad Eulal. Tom.* 2. *Concil.* sayes, *Aurelius* the Bishop of *Carthage*, and his companions, whereof S. *Augustine* was one, did by the instigation of the Devil, pride themselves against his predecessours. Secondly, from forgery they fall to traditions and doctrines of men, and maintaine their authoritie to be equall to the Scriptures, and then any thing shall be truth these watchmen teach, which must needs make naked the Church, and deprive her of all the ornaments of her best Beloved.

Sect. 6. *The losse of Christ in his Ordinances.*

The drousie Spouse put off her coat, and being too secure of her watchmen they cannot erre, neither feares tumults in the streets, nor invasion from the walles, till Christ awake her, and then as *Hildegardis* the Propheteesse dreamed the Church is painted, as a woman having her face defiled by the Priests,

Priests, her vestments torne and rent, and by them the innocent Lambe driven away. Now she being beaten out of her dreame in the night of darknesse, she is dazled, knowes not what to doe, but up and downe she goes, and by her guides is ill dealt withall. *Euseb. ex Egesippo. l. 3. Hist. c. 32. The Church stained her virginitie soone after the Apostles dayes*; and S. *Hierome in vita Malchi*, sayes, *Soone after the dayes of Constantine the Great, the Church waxed more wealthy, then rich in vertues*, and *Gregory* the *Great, lib. 4. ep. 38.* in contestation with the Bishop of *Constantinople*, cryes out, *The King of pride is at hand, and that which is wickednesse to be spoken, There is a prepared Army of Priests to infect the Church.* Alas, who grieves not to see the Spouse of Christ trudge up and downe to finde Christ! Some forsake the Episcopacy to finde him among the Presbyters, and fall into the hands of no watchmen at all: but that which is worse, will be ruled by the rude multitude, and every conventicle will plead her watchmen, and set them in the streets to see to order, and them on the walls to give warning, that in succession can never prove their calling, but must be cast out of the Catalogue, as they were in *Israel*, *Neh. 7. 64.* or if some of them be Priests, yet by their faction they cast out themselves, as *Manasses* did, to be the head of transgressours, and to lead their factious multitude from *Jerusalem* to *Gerizim* the mountaine of curses, where they may well say *Amen* to the third curse, *Deut. 27. 17.* where it is sacriledge in *Israel* to remove any land-marke in the holy Land.

SECT. 7. *The Churches wounds.*

I must number them as the Apostle does, needlesse contentions about customes, as controversies of faith. We may urge conscience with comely behaviour, and make every man his owne judge, as the Apostle does, 1 *Cor.* 11. 13. Nature and good nurture may teach every sexe to keepe within compasse, and be carefull his carriage offend not in the Congregation. Long haire for women, and short for men, are no matters of faith, they may be of advise, and all that can be said referres the controversie to the Church, 1 *Cor.* 14. 33.

Who

Lib. 4. Who shall propheſie, how many at a time, who ſhall judge, is the Churches arbitration, and whatſoever the order is, God is the Author, hating confuſion in all places, loving peace, a thing to be deſired in all Churches: and it is a wound in the Church, when men ſtrive which day in the moneth ſhall be holy, what place Gods, and why one place more holy then another; why reverence at one Name more then another; why we muſt ſtand up, kneele, &c. they are great wounds if we ſtrive, none at all, if we let them alone, and leave every Church, not every man to its owne libertie. But when faction followes and ſeparation, the wound proves the deeper; and like the mad *Circumcelliones*, we count it martyrdome to die for our humours. But alas when falſhood muſt maintaine our faction, then the wounds are mortall in themſelves. It is S. *Auguſtines* compariſon for order and decency, Shave the haires from our eye-lids, and we take little from the body, but much from the beauty; ſo remove any rite, little is taken from Religion; but a great deale from the grace of it.

SECT. 8. *Our Woes.*

They muſt be according to our wounds: but alas, we are puffed up like the Church of *Corinth*, and mourne not at our deeds, 1 *Cor.* 5. 2. We neither keepe in the Church, nor caſt out of it as truth would have us. *Diotrephes Epiſt.* 3. of *John ver.* 10. caſts out of the Church the Brethren without authoritie, for in that he was bound to S. *John*. The *Corinthians* are not much troubled with the inceſtuous perſon, and that is commonly reported of them, of which the very Gentiles are aſhamed. Shall I with ſorrow ſet two ſinnes before you? The one is, not to be aſhamed of wicked perſons, and to ſcorne to complaine to ſuperiours we have in contempt: The ſecond is, impudently to outface the Scriptures with a bold and audacious presbytery, that dare in every pariſh proclaime from 1 *Cor.* 5. that excommunication belongs to them, elſe it were unjuſt to blame *Corinth* for the neglect of it. Cleare your eyes, and looke upon the Text, and ſee what is taxed; firſt, that not they, but others reported the ſinne to the Apoſtles: ſecondly, that they were ſenſleſſe of that which was

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the sorrow of others: thirdly, that they mourned not in themselves, and by meanes made it knowne where they might have had the remedy: fourthly, that they sought not timely to him, but forced him to seeke unto them, and to command them to execute his decree, unto the which they should have been as forward before, as he was now to make it. I have judged him already to be given to Satan, and by authoritie given to me, I command you in the name of our Lord Jesus Christ, my spirit and authoritie being present, to cast out the uncleane person at your next meeting, that is, publish and proclaime him to be cast out by me, and that you shew your obedience to me in my power from Christ. As the excommunication was from the Apostle, so was the absolution, 2 *Cor.* 2. 6. *Sufficient is the punishment, ver.* 10. I forgive him, as I would have you to doe. It is our sorrow that Episcopacy wounds more then the Presbytery, and is made as ill as Popery; and because true watchmen have done amisse to grieve the Church, they that are good, both Princes and Prelates, shall be suspected, and they that are no watchmen at all, advanced into the Thrones of the Church, against the orders thereof. LIB. 4.

CHAP. II.

The true patterne of piety explained in diverse Sections.

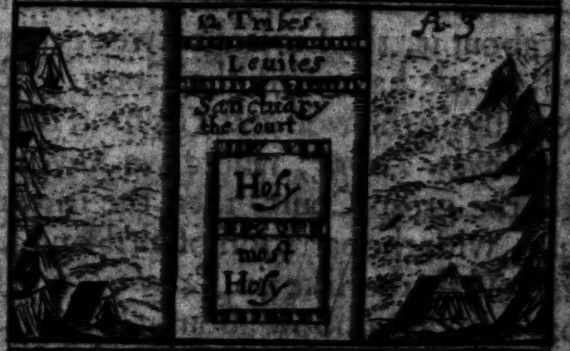
SECT. 1. *The best way and rule of reformation.*

IT is no new plantation, as if the errour were in the foundation, and we were to begin againe. *Heb.* 7. 12. Law and Priesthood are changed by *Melchisedech*, who hath begun a new order, and whatsoever it is, must remaine, and may admit a reformation in the building, which is not to make, but mend; not to constitute and bring in new orders, but to repaire the ruines and decayes of the old. This will not satisfie the Separation, without an eradication and utter demolition of all to the very foundation. It is no pruning or purging away some things in Popery. We may not mince the mysteries of godlinesse, with

Lib. 4. the mysteries of iniquity, nor so much as entertaine common ceremonies. Away with the whole pack. New warres are to be gained; nay, the very walls of popish Temples are polluted, and to thinke of partitions in Churches (*though S. Ambrose taught good Theodosius the difference,* τὰ ἅγια τοῖς ἁγίοις) is most abominable. Travailers tell us we have now so adorned our Temples, Churches, and Chappels, that they cannot see any distinction between Idolaters and us. For my part, I thinke I am better informed, and will not leave the holy Scriptures, because in some things Papists and we agree.

SECT. 2. *Have you any Scriptures so to informe you?*

All texts that speak of the publike places of Gods worship, testifie so much, as *Exod.* 19. 12. & 20. 24. & 24. in the whole Chapter. These speake of *Mount Sinai*, the first publike place where God met his people, gave *Moses* the patterne for the Tabernacle, and as it were delineated in the open ayre upon the holy Mount, the manner how the Tabernacle should be made, and that in a threefold partition. The Sanctuary as the place of divine majesty; then next that the *Presbytery* or place of Ministery; and lastly, the *Auditory* or place of the peoples standing. See *Exod.* 27. for the form of the Tabernacle. *Num.* 2. for the royall camp. *Solomon* imitates this pattern in the Temple. *Ezech.* 1. 28. sheweth it in the *Chariot* of God now in *Babylon*. He calls it *the glory of the Lord*, and it hath three parts, *Gods Throne* above, the *expanse* or firmament in the midst as cleare as crystall, stretched out under the Throne, over the heads of the Beasts, and is the place of *Ministery*, in the which God speakes to his people from his Throne by his word, and they to him in their prayers, *ver.* 24. *They cry together as an Host, make a noyse as great waters*; nay, more, *their voyce is like the Almighties*. They keepe silence, when God speakes unto them, *ver.* 25. *Rev.* 8. 1. The foure Beasts that lie under the firmament, and that come out of the fire of *Babylon*, are Gods people miraculously preserved. The title *Beasts*, or rather *living creatures*, is applied, *Psal.* 22. and translated *congregation*. S. *Iohn* in the new Testament observes these patternes in describing the Churches of the Gentiles, *Rev.* 4. I have caused the formes to be drawne as followeth.



the firmament as cleare as Chrystall.

the 4. Beasts vnder the Firmament.

Lib. 4. Sect. 3. *The generall summe of all the Figures.*

Figure 1. is Gods first appearing *Exod.* 20. where the people as Gods Auditory stand at the foot of the Mount, and God from the top of it speakes unto them, all the Mount covered with darknesse, and *Moses* ascending into the thicke cloud. The second figure is Gods appearance, *Exod.* 24. the Mountaine laid forth in three partitions. The place of Majesty in the top, *Exod.* 24. 17. The place of Ministery in the midst, *Exod.* 24. 11. The Auditory as before, *Exod.* 24. 2. The third figure is for the Camp and Tabernacle, where the twelve Tribes lie round about it, the Levites between them and the Tabernacle; where we have first the Court-yard, then The holy place, & lastly, in the west end The most holy. The fourth figure is of *Solomons Temple*, where we have the outward Court, called the great Court, then the inward Court, lastly the Temple, with the partition of first and second. The fift figure expresseth the like in *Ezechiel*, where we have first the Throne with a Rainbow about it, *Ezech.* 1. 27, 28. the Rainbow is like an *Emerald*, the Throne like a *Saphire*, *Rev.* 4. 3. and he that sits upon it like the *Jasper*, and the *Sardine*, *ibid.* then appeares the open firmament, and under that the Chariot with wheeles. The sixt figure is of the Christian Church, *Rev.* 4. where we have the Angels Watchers, *Dan.* 4. 13. 23. Warriers, *Rev.* 12. 7. Next them lie the people under foure Standerds: A *Lyon* for courage, a *Man* for wisdome, an *Oxe* for labour and patience, and an *Eagle* for speed. Next them and the Throne, lie the crowned Elders or Bishops, or chiefe Priests in the Church; and in the midst of them all, as the center to support the whole fabrick, the Throne of the Lord Jesus Christ:

Sect. 4. *The whirlewinde, the cloud, the fire, brightnesse, and Amber colour shining thereat explained.*

The place is the North, that is, *Babylon*: the whirlewind, the Host sent against *Jerusalem*: the cloud, the darknesse and desolation of *Sion*: the fire, Gods triall: the brightnesse, his favour: the Amber colour, the purgation and puritie of his people.

people. Amber ſhines, by the reflexion of the light, and the more it gliſters, the more precious it is counted. LIB. 4.

SECT. 5. *The foure Beaſts, their faces, feet, wings, hands, wheeles, rings, eyes, and zeale diſcovered.*

The foure Beaſts that iſſue out of the fire I take from *David Pſal.* 68. 10. to be Gods Church. Their faces are foure, not that every one had foure faces, but that in the whole they were foure faced, and that every one gave the face to the reſt as they looked. We know theſe foure faces divided the foure campes of the Tribes. The firſt campe being Eaſtward had the face of a Lyon, and under it was *Judah, Iſachar* and *Zabulon*; and this campe always riſe firſt, and all the reſt faced about after the *Lyon*. The ſecond camp on the South, had the face of a Man, and *Reuben, Simeon* and *Gad* were directed by it; and if this camp received the enemy, all the reſt faced about after that ſtanderd. The third camp was on the Weſt, and between theſe two, in march marched the Sanctuary, and this had the face of an Oxe, which ſerved to order *Ephraim, Manaſſes* and *Benjamin*; and if the fight fell into this camp, then the face of the *Oxe* brought about all the other faces. Laſtly, the fourth camp was placed on the North quarter, and was ordered by the faſhion of an Eagle; and being aſſaulted brought about all the reſt, as a well united body, ready to beare the burden, and fall in as need required. In the march *Judah* went firſt with his united troups in the front, and his camp was far the greateſt. *Dan* with *Aſer* and *Naphtali* made the Reare, and next *Judah* exceedeth the reſt in number; yet the whole Army ſtanding in fight, was ſo well quartered, that ſuddenly any ſide was ready to make front, or reare. Their feet were firme and upright, and ſparkled like braſſe. Their wings added to their feet did ſerve to cover and carry their bodies with ſpeed. Their hands under their wings ſhewed how prompt they were to do good in ſecret. Their rings ſhewed their union, their eyes their wiſdome and diſcretion, and their zeale burning like coales of

LIB. 4. fire, set forth their ardent desire to please God. The neck of a consecrated Asse must be broken, and a slothfull Messenger is as vinegar to the teeth.

SECT. 6. *The expanse over the heads of the Beasts.*

These Beasts breath in a sweet ayre, not like that in the *Rev.*9.2. which from the pit below is poisoned, and darkned; but this receives light from above, and is cleare & sounding, either with the voice of him that sits upon the Throne, or their voices that are under it. *Rev.*8.1. There was silence in heaven about the space of halfe an houre: an holy ceremony observed by Pagans, *Favete linguis*, was as well in their Liturgy as it must be in ours. The Beasts let down their wings, when there is either voyce or vision from heaven; and note it also that we have Christ at the Altar to receive our prayers, *Rev.* 8.3. and we must be silent in his sacrifice, as all were when the Priest went with incense into the Temple to offer at the golden Altar, *Luke* 1.9,10. The people were without, and prayed all that time to themselves: but when the Sacrifices were offered upon the brasen Altar, 2 *Chron.*29.25. to 28. God was praised with loud instruments, and multitude of voyces. They that worshipped God in spirit and truth, *John* 4. 22,23. did it with many ceremonies; and the text is mistaken to oppose reverence outward *by spirit and truth* inward. Our Saviour meanes no such things: but reproves the *Samaritanes* for their sin of Idolatry, that worshipped God not in spirit, but in a body they made him to dwell amongst them. Neither did they worship him in truth, but in lies, *Hab.* 2.18. as all the Idols of God are, as we shall heare afterwards in the discovery of *Samaritanisme* professing *Jacobs* God, or the true God in Images, as *Manasses* did and his factious company, when he refused the reformation of *Ezra*, which to this day: to our amazement and shame, stands firme in them against Christians. *The Lord is in his holy Temple, let all the earth keep silence before him.*

SECT.

SECT. 7. *The Throne above or in the midst of the Beasts.*

God upon Mount *Sinai* placeth his Throne in the top of the Mount, and in the vision of *Ezechiel* above the Beasts and the Firmament. In the Tabernacle of *Moses*, Temple of *Solomon*, and *S. Johns* stage of the Church in the midst of his people: yet always when we come into his Courts, he is before us in some memoriall of his name. The Arke in the old Testament, and his Table in the New, were the monuments. *Bell. lib. 3. cap. 4. De cultu Sanctorum, Templum nihil aliud est, quam locus Altaris. Pareus* in *Hebr. cap. 13, 10.* puls both down, by *Justine Martyr*, *Tertullian*, and the most Ancient Fathers, which peremptorily persisted against the Pagans, that Christians neither had Temples nor Altars, nay I adde more, nor ought to have, if they meant to be Christians. He is blind that sees not an error in both. Papists say, Christians could not have them for persecution, with any pompe and glory. The Fathers meant no such thing, neither was it contained in the disputation raised by Pagans, which was this, Christians have no Religion, or one that is insensible and inexplicable; the reason is, say the Heathen, because they have no Temples, Altars, Images or Sacrifices. To the first part, the Fathers answered, and denied the Consequent. It follows not, that God cannot be worshipped without Temples and Altars; for if he be in Heaven, as you Heathen teach, why do you not in the open ayre lift up to him pure hearts and hands? To the second they answered in the same manner. Religion is not therefore invisible and without explication, because we shew it not in dead and dull Temples, that cannot speak for themselves; we have living Temples that without them can speak for our Religion, and we count it grosse impiety, to maintaine our Religion by stocks and stones: yet let Gods House be made of Marble, roofed and fretted, formed and fashioned with the best art and skill, &c. I know many of them lived that thus disputed after the dayes of *Diocletian*, who by decrees demolished Temples,

Lib. 4. Temples, reedified in the dayes of *Conſtantine*. We tye not Religion to places, but them to Religion. We make them no matters of our Faith: but for order and decency we grant them left to the Church, and wiſh in ſuch things we would not diſpute for them, as Pagans have done, nor againſt them, as many do in our dayes, and both upon the ſame ground of ignorance and miſtake. Let no man think we place all our Religion in them; neither judge us ſo profane as to make them as common as ſtables for horſes, or houſes for their hay, nor yet for our food and feaſts. *S. Paul* will not indure the feaſts of love to be in Gods Houſe, 1 *Cor.* 11. 22. and yet commends an holy kiſſe, *Rom.* 16. 16. Why the one more then the other, and why now are neither in uſe? I am ſatisfied with the Article of our Religion, 34. Every Church hath power in Rites and Ceremonies to ordaine one, and aboliſh another. *S. Paul* ſeemes wholly to diſlike the one as a cuſtome juſtly to be condemned, and the other he much extolleth in his Epiſtles. *Juſtine Martyr* in his Apology for Chriſtians makes mention of this, and ſays, the Church having ſaluted in all humility God with their prayers, the faithfull did riſe from their knees, and ſalute one another with an holy kiſſe; not like *Judas* to betray one another in thoſe dangerous dayes; but to rejoyce that they had ſo much breathing as to ſee one another. He living a Schoolemaſter in *Rome* ſpeakes of the cuſtome of the Latine Church, and that their collection was not, as *Tertullian* ſays in his *Apologetico*, of the Greek and African Churches, to make a Feaſt, but to be given (not to lay Deacons, but) to the Biſhop for widows, ſtrangers, captives, the poore, the ſick, orphans, &c. *Theodoret*, and *Pope Gregory* ſay, it was the cuſtome of the *Jews* and *Gentiles*, to end their ſacrifices with feaſts, and turne their Altars into tables, and ſome think Chriſt at his laſt ſupper gave this occaſion to Chriſtians to joyne a Feaſt with the Sacrament: but let the ceremony be what it will, *S. Paul* abrogates it out of the Church, and the example of Chriſt can be no warrant, for he added the Euchariſt to an holy Feaſt, and by that Supper put an end to the other; and for the *Jews* and the *Gentiles*, the Apoſtle concludes of both,

that

that their participation in publick of the ſacrifices, was a partaking with the Altar, and an honour to the God whoſe Altar they frequented, and upon that condemnes the *Gentiles* for Idolatry, and makes all that is done holy and in honor of the Deity we adore. So that love Feaſts had no footing at all: but the kiſſe of peace was rather a pious civility, then any particular worſhip; a decent behaviour, then any part of their divine ſervice; and Chriſtians may teſtifie love one to another without ſuperſtition. In Baptiſme, the Miniſter acts Gods part; in ſigning with the croſſe, the beleevers. In the one, he ſays, *I Baptize* in the perſon of God; In the other, *Wee receive* in the behalfe of the Church. The firſt is ſacramentall, the ſecond ſymbolicall. The one a ſeale of Gods grace, the other a ſigne of our profeſſion. In both is religion: but not the ſame in ſubſtance, as he that writ the freſh ſuite againſt the ceremonies boldly affirmeth, in making ſymbolicall and ſacramentall ſignes the ſame: but not ſymbolicall and indicative. A diſtinction without a difference, more then the tongues, that the one is *Greek* and the other *Latin*; for Symbolicall in *Greek*, is Indicative in *Latin*; but neither ſacramentall; and therfore he yeelding Indicative ſignes in Religion, confutes his whole book, which many make the only Argument to confute their good opinion of us and our ceremonies, becauſe we ſay they are ſymbolicall, and if that, then they are ſacramentall, then preſently, an *abſit*, God forbid they ſhould be of our Religion, and God forbid we ſhould be of theirs, for then we ſhould bid an *abſit* to the Scriptures. *Heb.* 13. 13. the reproach that Chriſt bare for us from *Gabbatha* to *Golgatha* was his croſſe as a theef does his haltar, nay, that may be an honor in reſpect of this: for *Jews* and *Gentiles* had nothing more in execration then the materiall croſſes; for the innocency of Chriſt, and his vertues all the world admired him, and to put him out of it with diſgrace, all their malice could invent, was to expoſe him to deriſion, both in the ſtreets as he went, and without the gates as it were at *Tiburne* in the place of the ſkuls of the dead, no honeſt men, but condemned to be burnt, ſtoned, and above all to be hanged the moſt reproachfull death. Thus went out at the gates our Sa- LIB. 4.

Lib. 4. vicar, and so must we go out of the Camp and company of men with this materiall scorne, beare it as he did to the honor of our Christian Religion. So far went the Fathers, but not to worship it, that had been to do as they did that contemned Christ, to worship creatures. The honours that our Saviour gave to times, places, persons and ceremonies, the same may we. He honors the *Feast of the Dedication* of Gods House with his presence, *Herods court* with an house of praier, saying even of it, *Marke* 11. 17. My house, even this place where the *Gentiles* meet, shall be called to them, as well as yours, an house of prayer. He refused not the ointments of the three *Maries*, nor the palmes of the people in the reverence of him, and the testimony of their love unto him.

SECT. 8. *How Moses Num.* 12.8. *saw the Image of God. Ezechiel his glory in a similitude, chap.* 1.28. *When Israel saw none in the first publick patern of piety, Deut.* 4. 12,15. *A short repetition of what hath been said of Images.*

Exod. 33.18. *Moses* would see the glory of God, as one man sees the face of another: but God tels him this cannot be: but he will shew him his back parts, and so he shall know him as distinctly, as one man is known by another by his back parts, this is only possible and profitable, the other is neither; *Thou canst not see my face*, neither would it be for thy good: *for no man shall see my face, & live*, that is, either be happy or alive at such a sight, seeing mine infinite glory would swallow up a finite understanding and make it nothing. But in seeing my back parts, there is both life and happinesse. Now we are to understand that Gods back parts come unto us as Images of God, and they are the best expressions we can have of him, 2 *Pet.* 1.17. the voyce came from *Shecinah*, his Majesty or his Glory. *Mat.* 17.2. Deity in the face and robes of Christ was shewed *Peter*, and it appeared to *Moses*, *Exod.* 33.22. as it never appeared to any before him, & the sight of it was so terrible to *Ezechiel*, that it cast him upon his face.

The

The Nobles of *Israel* saw their God, *Exod.* 24.10. *Jacob* beheld God at the top of the ladder, *Gen.* 28.13. *Steven*, *Acts* 7.26. saw the Son at the right hand of his Father. *S. Augustine* says, men in their dreames see not soules, but their similitudes: So we see not God, but such similitudes of him as he pleaseth, either mentall or corporeall, by meanes, or by miracles, and we may say in whatsoever thing God *records his name*, it beares his Image and superscription, *Rev.* 15.2. *Harpes of God*, 1 *Cor.* 10.21. *Cup of the Lord*, *Table of the Lord*, *&c.* all his, and by his name made his memoriall, which may in respect of back parts shew God as garments do men; shields, ensignes, chariots their Masters that beare their Armes. *Hallowed by thy name*, that is, not only given unto thee, but from thee to thy creatures, by which thou, not they may be served. *S. Aug.* in *Psal.* 113. *Conc.* 2. *We as well as Pagans have instruments and vessels of gold and silver for the use of the Sacraments, which being consecrated by this very Ministery are called holy, in honour of him, who for our salvation is served thereby. Do wee supplicate unto these, because by these wee supplicate unto God?* Enough for us, and against our Enemies.

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Chap. III.

The true Faith and order of the Church maintained. First, against the excesse of Popery in giving too much to men upon earth, and too much to Saints and Angels in heaven.

Secondly, against the defect to the Lay-presbytery, in giving too little to Princes in the Throne of God, and Prelats in the Thrones of the Church.

Psal. 2. 10. *Be wise, O ye Kings: be instructed ye Judges of the Earth, &c.*

Sect. 1. *To all Princes, Primats and Prelats of the Church, that Wisdome that is first pure, then peaceable, descend upon you, that ye may neither wound the Spouse of Christ in her Faith, nor deprive her of her vaile to cover her nakednesse.*

THE City or Metropolis of all the Gentiles is *Rome*, *Rev.* 17. 18. The King or Kingdome to which it belongeth, the *fourth Monarchy*; which to become Christian, casts off the fathers Gods, *Dan.* 11 37, 38. for this conversion *Solomon* prayed, 1 *King.* 8. 41, 42, 43. and the Church travailed, *Rev.* 12. 2. and was delivered, *vers.* 6. The honour of this birth is Gods Throne upon earth; for in heaven none but Christ obtaines it, *Rev.* 3. 21. The *Woman*, *Rev.* 12. 1. the *Dragon*, *vers.* 3. and the *Man child* are all in Heaven, that is, above others. The Church travailes to forme Christ in the *Romane* Empire, Paganisme or the fathers Gods hinders the successe, both in the Word and the Sword. Many Disputes are held with the Pagan Divines, many wars waged with their armed powers, and never quite subdued till the dayes of *Theodosius*, and the death of *Eugenius* that fought their last Battell, and ended their being in Heaven where they made war with the Church, *Rev.* 12. 7, 8. Now does the Churches Manchild hold the Throne of God, and is in it to rule all Nations.

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SECT. 2. *Princes are in the Throne of God, ſtand with Prieſts before the Sanctuary, and are in all cauſes, over all perſons ſupreme Governours in the Church.*

The Papiſts and Lay-presbyters bring both of them againſt Princes the words of S. *Ambroſe, Bonus Imperator intra eccleſiam eſt, non ſupra eccleſiam, de Tradend. Baſilicis.* They having gotten him within the Church, over-power him with S. *Paul*, 1 *Cor.* 5. 12. *We muſt judge them that are within. Conſtantine* the firſt Chriſtian Prince keepes them in their Throne, and ſayes they are Biſhops conſtituted of God as immediately to rule without the Church as Biſhops are to rule within it, and then the Apoſtle is for them, *What have I to doe to judge them that are without? Enſeb. de vit. Conſtant. l.* 4. *c.* 24. I aske but the queſtion, May the Biſhops within the Church, judge the Biſhop without the Church, who of God is ſet over them? *Moſes*, *Heb.* 3. 2. to 7. was in the houſe under him alone that was over the houſe, and he had none but God to judge him for his ſervice. No ſervant in the houſe was ſet over *Moſes*.

SECT. 3. *What is Gods Throne upon earth?*

If we ſpeake of dominion, it is his power in all the world. If of dignitie, in ſome publike record of his Name, *Exod.* 20. 24. it is the place whereſoever he meets his people. *Pſal.* 99. 5. & 132. 7, 8. *Iſa.* 60. 13. *Lam.* 2. 1. 1 *Chron.* 28. 2. *Ezech.* 43. 7. So was the *Tabernacle* in the Wilderneſſe, and the *Temple* in *Canaan*. Now in both theſe God honoureth Princes with his Throne, that is, his dominion over all the world he gives to them, and to him alone muſt they give their account at the great and terrible Audit, and for the place of his worſhip, as *Moſes* and *Solomon* did: ſo may Princes doe in ordering, as well the places of Gods worſhip, as the perſons that ſerve him in them. I would further have it noted, that as S. *John* gives them Gods Throne, ſo God himſelfe placed *Moſes* before the doore of the Sanctuary with his Prieſts, as the picture following will demonſtrate. Read the Canon 69. *Conc. in Trul-*

Lib. 4. *lo*, and you ſhall finde Emperours placed with Prieſts within the raile of the Altar, and that with reference to cuſtome more ancient then the Canon. It was practiced at *Conſtantinople*, and never forbidden but once at *Millaine* by the Biſhop to *Theodoſius*, which example is much urged by Papiſts and Presbyterians, to juſtifie the power of a Princes excommunication by the Church. I will ſay nothing of the example of one Biſhop, but ſatisfie my ſelfe with the order of the Scriptures, canon, cuſtome, and practiſe of Gods Church, to vindicate to Princes their due honour and freedome from all cenſures: but that which is of God, which ſhould be enough to make them good, and to affright them if they be evill.

Sect. 4. *Primates and Prelates in the Church.*

Their honour above others is partly *humane*, and partly *divine*. The one they have from Princes, and the other from God. That they are Patriarches, Primates, and Metropolitanes, Barons and Lords, is the lawfull dignitie they receive from men. To call Councels, and keepe Provinciall Synods was granted by Emperours to ſome Biſhops above others, *Euſeb. l. 4. de vit. Conſt. cap. 27. Quæ ab Epiſcopis erant editæ regulæ, Conſtantinus ſuis conſignabat & confirmabat authoritate.* The Canon of the *Nicene Councell* was that Primates ſhould yearly keepe two provinciall Synods. This was *expliciτe*, yet notwithſtanding by an *implicite* power the Primates might upon occaſion ſo often aſſemble the Miniſters as was needfull, except the Emperours did expreſſe their wills to the contrary. *Lib. 1. cod. de veter. jure enuc. lib. 2. Decretal. tit. 23. cap. Sicut matris: in Gloſſa novel. 131. ca. 1. Omnia noſtra ſtatuimus, quibus noſtrum impartimur authoritatem. Sancimus vicem legum obtinere ſanctas regulas, &c.* Holy canons of the Church, we make our imperiall lawes, and thoſe our Judges to whom we impart our power. We muſt therefore grant that Biſhops receive both honours and their power in ſome things from Princes. Neither needs it to be alwayes expreſſed that they doe theſe things in the power of men, for thoſe men that give them authoritie

thoritie in some things, know that in other things they are his Judges, that is, judge of both. Emperours having called generall Councels, and given Commission who shall be Judges in them, never charged any Bishop to proceed in their name, but the name of Christ, to absolve or accurse all persons that came before them.

SECT. 5. *Their spirituall power above others.*

It is now time for Bishops to busie themselves in their orders as Fathers, and to observe the Apostles rule to all Fathers, *Eph.* 6. 4. *Ye fathers provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord.* I have nothing to say to blame either Fathers or children; but in commiseration of the Church, and the faith and order that ought to be in it, I wish well to this worke studied of purpose to pacifie all sides with most faire and equall moderation, bringing the Episcopecy as a meane betweene two extreames dangerous in either to mischiefe the Church. I will lay my foundation in the Scripture interpreted by the Scripture, knowing that will be most true, if we faile in that, and lay any other ground, that *debile fundamentum fallet opus*, a weake foundation will deceive the building. I lay all my strength in the study of the right understanding of *Revelation* the fourth chapter.

The transition.

After this I looked, &c. *A dore in heaven*, and a voyce from heaven stand in relation to that which went before, and begins by the like summons, *Rev.* 1. 10. that is here, *Rev.* 4. 1. and followes *Rev.* 10. 8. a necessary note to direct us from one prophecy to another. The first begins with *seven Churches*, as the types & representations of the catholike Church. The second opens *seven seales*, as the fates of that Kingdome where the catholike Church shall be. The third is the *booke prophecy*, & shews all the fates of the catholike Church in this Kingdome. The transition well noted is of use to distinguish three prophecies of the same time.

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Sect. 6. *The stage of the Church.*

S. *John* being to prophecy of great alterations in the world, and the wrong that might be done to the Church by them in confounding the *orders* thereof, does exactly lay them downe first in respect of the place: secondly, orders of the Ministery: thirdly, orders of the people: fourthly, the orders of divine service, and in all these foure the Church is distracted, and hath need to be reformed. We have two places of Scripture to helpe us in the whole frame, *Numb.* 2. *Ezech.* 1. You have on the third leafe a full view of that in *Numbers*, and we have given before the figure of the second. *Ezechiel* speaks of a Throne above the firmament, and that is Gods dominion in the Church. Secondly, Of a firmament in the midst, for vision and voyce, where God by his Ministers shews himselfe to his people, and speaks unto them. Lastly, the Tribes are placed under the firmament, to heare and obey God speaking unto them. Their feete and faces, wings and hands, wheeles and rings full of eyes, are all moved by the spirit that is in them. Unity and uniformity in all they doe, and happy is that Church that is so ordered.

Sect. 7. *The orders of the place where God meets his people.*

The first place which is the rule of all the rest, is *Mount Sinai*, and there is observed the order of *Majesty* and *Auditory*; for so the persons are distinguished, *Exod.* 19. 11, 12. The people may neither goe up into the Mountaine, nor touch the borders, but keepe within the bounds that are set them. God can be served without Temples made with hands: yet no where without distinction of place, and the terrour is the greatest, when God speaks without *Moses*. *Moses* is requested that he, and not God, may speake any more, and it pleaseth him that would be feared of his people, to follow and fulfill their desire. The caution is their care of Idolatry, and because that is a costly sinne, he commands them to conceive of him without Images, and by as plaine Altars, as the place without

without art afforded to serve him. Not that he would despise to be otherwise honoured, both by houses artificiall, and well furnished with gold and silver, and the most cunning workmanship. He had Altars of gold as well as earth, and of pure brasse polished, as well as stones unpolished, and that as well with steppings as without, 2 *Chron.* 4. 1. No man can reach ten cubits without ascents, and to descend from the Altar is the Scripture phrase. *Exod.* 24. The distinction is threefold, the *place of Majesty*, *Ministery*, and *Auditory*, and all this in the open ayre. The like proportion is observed in the Tabernacle in three partitions, and is that which constantly hath been the order to this day. When the court is shut up, then the whole Tabernacle is taken for the Throne, when open, the place of the Arke. When the Tribes make one camp, the Priests another, then the tabernacle in the midst of them is Gods court, palace, or Throne; and so I thinke the Throne in the midst *Rev.* 4. is meant of the whole *Basilica*, or place of our christian meeting; for the everlasting promise of God, *Exod.* 20. 24. is all places, not simply, but of record and memoriall of an house for God. Into the which when we come, some distinction must be observed according to the persons. In *Ezechiel* we read of the East end of the Temple shut up, *Chap.* 44. 1, 2, 3. as the West end, *Exod.* 24. 12, was of old, and the table to stand there, as the Arke did anciently in the West end both of the Tabernacle and Temple. L i b. 4.

Sect. 8. *The order of the Ministery.*

As we know not what to make of the Throne, no more doe we of the Elders. *Lyra* in my opinion comes the neareſt, and sayes they are the Bishops that governe the Catholike Church; and he grounds himselfe, as I must doe, upon the infallible testimony of the Scriptures, 1 *Chron.* 24. 5. and the places laid together invincibly confute and confound both *Popery* and the *Lay-presbytery*. Popery, because there cannot be one high Priest in the world; because there be so many. The time was when *Aaron* and his sonnes were called high Priests, a thing often repeated in the new Testament, *Mark*,

Luk. 4. 14. 53. the same word is used both in the singular and plurall number. In the singular for high Priests of the order of *Aaron*; in the plurall for the Priests of the order of *his sonnes*; and such were those *David* numbred, not twentyfoure high Priests of the order of *Aaron*; but twentyfoure high Priests of the order of *his sonnes*. Christ is an high Priest after the order of *Melchisedech*, and in him ceaseth not all the Priesthood, but that of *Aaron*, for still there remaines a Presbytery or priesthood, and is exemplified plainly in his sonnes. Upon *Aaron* attended not onely all the Priests and Levites, but also upon his sonnes; and *David* by them orders all the service of the Sanctuary, and they are called the Governours of it. Such a one was *Zacharias* the Father of *John Baptist*, Luk. 1. 5. of the course of *Abia* the eight, 1 *Chron.* 24. 10. Christ, as *Aaron*, hath his sonnes, who immediately under him serve to governe his universall Church. Such were the Apostles, in whom were all the orders of the Church; for I read not of any other that ordained but they, and then of their successours; such as *Timothy* and *Titus*. This was no extraordinary thing, but by the mouth of our Saviour made to last to the end of the world, *Mat.* 28. 20. In this particular, not all Pastours, but such as the Fathers affirme, in whom were all orders, and by whom they must continue unto the end of the world. Let the Lay-presbytery looke about them, and consider well of their orders, and shew but one example of their calling in the Church, and of an Elder in office that did not feed the Church, or else be silent and say nothing.

SECT. 9. *Elders ruling well*, 1 Tim. 5. 17.

Participles (all know) follow Verbs in their signification, and doe not so much name the things, as shew their doing, and therefore compare their actions, and the same office may both rule and teach: rule by example, authoritie, or superioritie. By example every one that is a Christian may goe before another; by authoritie every one that is in orders, and by superioritie, he that in the degree of orders is above another. Apply it to a *Deacon*, and *Ignatius* will say, the Lai-

tie

tie are subject to him. Apply it to a *Presbyter*, and the same Father will say, they rule the Deacons: lastly, apply it to a *Bishop*, and to him both Deacons and Presbyters are in subjection. Any order may rule in the Church, sayes S. *Chrysostome*, but it is for the wisest to preach; and therefore to rusling, or the meanest Ministery, maintenance is due, but to the wisest and ablest in the Word, the greater honor and means. Never did any conceit, that to rule by authoritie, was a Laymans office, except he were a Magistrate to rule, as *Constantine* said without the Church, or as our Article of Religion teacheth; 37. Such Rulers they cannot meane, and to rule within the Church without orders, is in plaine truth the disorder of the Presbytery of Lay-men, a greater tyranny to the Pastours of the Church, then Popery; which admits none out of orders to rule their Governours, and the Clergie shall be in as ill case in the Consistory of the Church, as they are in the Courts of Justice, where the Jury of twelve men will be sure the Church shall suffer in tythes, if they have custome or any pretence to hold Gods right from the Church: but this is worse, that though the Pastours may joyne with the people, yet they will over-power them by their multitude, and make them slaves to publish their decrees. But S. *John* that saw the thrones of Elders, saw such as the sonnes of *Aaron* had to sit upon, clothed as Priests in white vestments, and having on not onely the Bonets of Priests, but the golden crownes worne by the high Priests; for if in the plurall number they may be called by his name, they may weare his crowne, to shew in their order how highly he esteemes of them, that is their master, and sits in the midst of them. Lib. 4.

SECT. 10. *The order of the people.*

David Psal. 68. 10. makes it plaine by the word *Beast*, translated *Congregation*, what we are to understand by Beasts, *Rev.* 4. 6. The congregations of the Gentiles called by the names of the twelve tribes, *Rev.* 7. 4. The allusion is this, as the twelve Tribes were divided into foure companies, and each company consisting of three Tribes, knowne by their

Luke 21 enfigned: so the foure Beasts teach us the ordering of the Gentiles, and the place they possesse, which I wholly referre to the figure on the second page following.

SECT. 11. *The order of divine service.*

These Beasts or blessed congregations, must give glory to God, and that before his Throne, that is, in his Church, which they cannot doe, but the Elders must guide them in that service; and I suppose *Ecclef.* 5. 1. to the 8. consists in five things; first, the confession of sinne: secondly, the hearing of Gods word: thirdly, the confession of faith: fourthly, prayer: fifthly, the covenant. In the first we are to looke to our feet, considering into whose house and presence we come. *David*, Psal. 95. 6. would have us worship and fall downe, and kneele before the Lord our maker. We know it is the methode of our Church to begin with the humble confession of our sinnes. The next worke is of the eare; our feete bring us with joy before God, that we may heare his Word read unto us: which is a second duty many men neglect, and are never ready before the Sermon, and it must be plausible, or that will not please us. After we have received the good word with our eares, we must confesse it with our mouths, according to the Apostles rule, *Rom.* 10. 14. then must we pray heartily by the same rule, and binde our selves by vowes, promises, oaths, covenants; what else are Sacraments, but sacred obligations? and this is our Communion Service. I deny not but that of *David de Augusta Biblioth. part.* 13. *p.* 459. *M.* to be most true of many, There be, saith he, exteriour cares and full observances, as bendings, bowings of the knee, which cloyster-men use in divine service, *Quibus sæpe minus virtuosi sunt magis devoti.* It is true, I say, the heart is often wanting, and then I may say of our service, as the Pagans did of their sacrifices, when they opened their Beasts and found either no heart, or a bad one, that it was very ominous. Hence we say of a witlesse or wicked man, he is *exsors ut ovum*. God grant we may have faith with our order, and that not a dead faith without works: but such as S. *James* speaks of, *Chap.* 2. 22. that may work with our workes.

CHAP.

CHAP. IV.

Of the Royall Campe.

SECT. 1. *To all that love the Lord Jesus Christ, and the true Faith and orders of his Church.*

COunt it (my Brethren) your joy, as the Apostle did, *Coloss. 2. 5. to behold the order and stedfastnes of your Faith in Christ*, I will propound a riddle unto you in *S. John* the Divine, worthy of the name in all his book of the *Revelation*, of which *S. Hierom. Tom. 3. ad Paulin. ep. 1* says, *Tot habet Sacramenta quot verba.* One great secret is this, How *Rev. 4. 6.* they that are *round about the Throne*, may be said to *be in the midst of it*. It is a parable to conceive in Divinity, how the circumference is in the center, for so is the Throne to all that are about it; and we have need to say with the disciples, *Mat. 15. 15. Domine edisere nobis hanc Parabolam, Lord declare unto us this secret*, and for my selfe I must say with the Apostle, *1 Cor. 11. 23. What I have received of the Lord, that I deliver unto you.* By *Throne*, I understand (as of old) Gods Sanctuary, whereſoever he placeth it, or *Exod. 20. 24.* any place where he *records his name.* By *Elders*, I understand the chiefe Pastors that he placeth upon Thrones next himselfe, and by the foure living wights the people or congregation that stand round about the Thrones of his Ministers, and are at the fartheſt distance for order from his own Throne; for in the Church-government he would have them to know that he hath placed between himselfe, and them the Pastors of his Church: but in Faith all Gods people are as neare Christ Jesus, as any Doctor. And therfore the order the Apostle mentioneth, puts the distinction, but Faith is the same in all, and every beleeving soule is as neare Christ, as any crowned Elder: Faith in Christ as the center, then order as the circumference, to teach every man to abide in the same calling, wherein he is called of God.

LIB. 4.

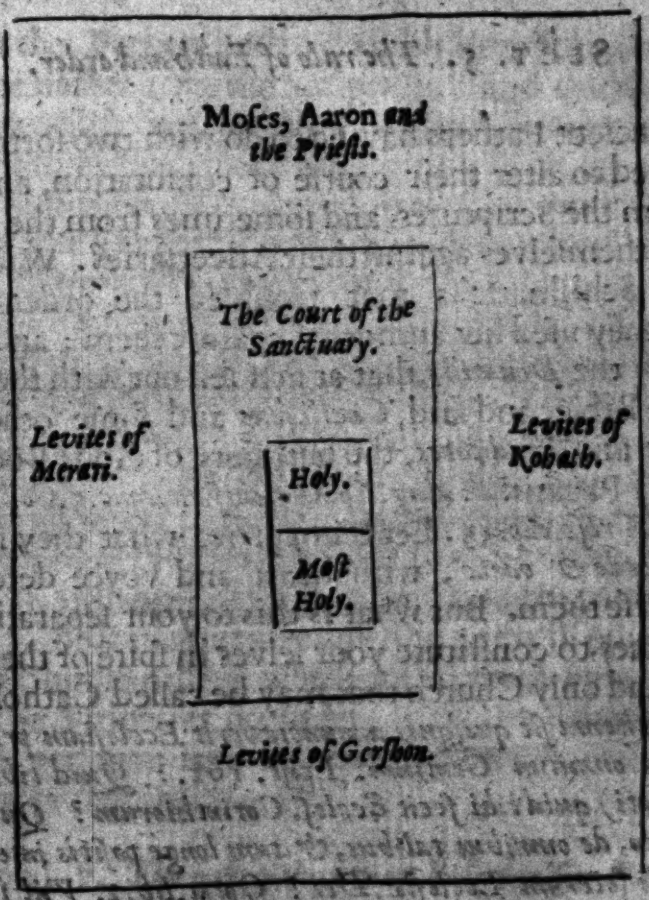
SECT. 2. *Psal.* 68. 10. *Ezech.* 1. 5.

The Septuagint and *S. John* translate the word *Zôa*, and we *English* them *Beasts*, but it were better *Vivacious living creatures*, as the word signifies, for it is very improper to call a *Man* and an *Eagle*, *Beasts*. But call them as you will, they are in the Prophet *David*, *Ezechiel*, and *S. John*, put for the people of God. In the *Psalme* no man can question it, neither in *Ezechiel*, if we consider how they present themselves from the *North*, the place of their captivity. *Ezech.* 1. 4. The Prophet looks into the *North*, and *ver.* 10. the first face that meets him is the *face of a Man*, and that's the *South* side of the *Chariot* or *Cherubim*; then on his right hand, that's towards the East appeares *the face of a Lion*: on his left side *the face of an Oxe*, that is towards the *West*: then follows of necessity the *face of an Eagle* to be Northward. They have all one face, not foure, which way soever they look. They are for their sides foure, but each side shewes their unity, which ought to be in Faith, and no face must be contrary to another that looks and longs for Jesus Christ; see the demonstration in the picture.

SECT.

SECT. 3. *The Royall Campe of Israell.*

Judah, Isachar and Zabulon on the East; the standard, a Lyon.



Ephraim, Manasses and Benjamin on the west; the Flag or banner, a Bullock.

SECT. 4. *The Demonstration.*

S. Iohn Rev. 4. follows this as his patterne, and the *Throne* is as the Sanctuary, hence the Church is called *Basilica*, the *Palace* of our King. The *Elders* that rule for this King, are placed

Lib. 4. placed in *Thrones*, and are as the Priests and Levites. The foure Beasts, foure living creatures or people that God hath quickned with his grace and Spirit, are as the twelve Tribes placed next their Priests in order, but in their faith rest upon Jesus Christ; and this may be a light unto us, to lead us the better in the things that follow.

Sect. 5. *The rule of Faith and order.*

The Ancient Fathers having to do with two sorts of men, were forced to alter their course of confutation, and sometimes from the Scriptures, and sometimes from the Church, confirme themselves against their Adversaries. With Sectaries and Schismaticks that troubled the orders of the Church, they used her authority against them: and so they deale with the *Donatists*, that at first fell out with the Church about the Bible, and said, *Cæcilianus* and some others were *Traditores*, and *Traditores*, the betraiers of Gods Book, to be burned by Pagans. *S. Aug. Ep. ad Bonif. tit. conc. 5. Coll. 5. p. 548. lib. 3. cont. Cresc. cap. 35.* Let them prove what they say, and I will, *Corde & carne*, with heart and voyce detest them and accurse them. But what is this to your separation from all Churches, to constitute your selves in spite of them all, for the sole and only Church that may be called Catholike? *Ep. 48. Anathema sit quisquis annunciaverit Ecclesiam præter communionem omnium Gentium. Epist. 162.: Quid tibi fecit (ô pars Donati) quid tibi fecit Eccles. Corinthiorum? Quod autem de ista dico, de omnibus talibus, & tam longè positis intelligi volo, quid vobis fecerunt Ecclesiæ Dei? Opat. lib. 2. Vultis vos esse totum qui in omni toto non estis.* They that addict themselves to a part as the whole, yea to no part, or a corrupt part, are to be censured for their faction by the Church: So does *S. Paul* refer all contentions about customes, 1 *Cor.* 11. 16. having given his reasons in a point of order, which some make as a point of salvation; he concludes the surest way, that the Church of God hath no such custome as some use to defend their long hair by, or as others that make it an Article of Faith, to shave for shaws in ring them so weighty matters.

ters. Himſelfe at *Jeruſalem* does more then he needs, nay then he would do, when it was made a matter of Faith, *Act.* 21.21. *Gal.*2.3,4. If it be a matter of order, he leaves it wholly to the Arbitrement of the Church, 1 *Cor.*14.40. LIB. 4.

SECT. 6. *The ſecond Rule.*

When the Fathers had to do with Hereticks, then would they heare nothing but the Scriptures, and could not abide traditions, which *Iren.cont.Hæreſ.l.*3.*cap.*2. in matters of faith imputes to thoſe that would teach a new faith, ſaying, *Truth could not be found in the Scriptures by thoſe who were ignorant of traditions.* The like hath *Tertull. de præſcript.adverſ. Hæret.cap.* 25: and *S.Hierome lib.*7. in *Eſa.cap.* 19. in *Agge. cap.*1. payes them home for forgery of things from the Apoſtles, which they fained to be, but (ſays he) the ſword of God doth ſmite their error: and *S.Chryſoſtome* in *Joham.*10. *Hom.*59. *Tom.*2. *Edit.Savil.p.*799. ſays againſt Hereticks, We have nothing but the Scriptures to ſafeguard us, and he that uſeth them not, but betakes himſelfe to traditions, is a theef, againſt whom the Scriptures are a ſure doore, and barres them entrance. This I ſay, is in matter of Faith and Salvation, and for this, *Jude ver.*3. bids us contend earneſtly: a text ill taken of late to defend Church orders, which are in truth being examined by the Scriptures no orders at all. In Faith I confeſſe God and not man is to be truſted, his truth, and no vaine traditions.

SECT. 7. *The Articles of our Religion for Faith and order.*

The Church of *England* admits in matter of Faith and Salvation no rule, but the Scriptures, *Act.*6.8,21. Some of late have condemned the Biſhops for addition and corruption of our Article 20. *Controverſies of Faith*, matters of Faith, ſays the accuſer, where he wrongs himſelfe in that which he imputes to others, for if our Articles ſhould make matters of Faith depend upon the authority of the Church, they ſhould

Lib. 4. contradict what they say elsewhere, and the Bishops made fools to oversee that in other Articles, which they meant, to confront in this: but the truth is, it was done amisse by those that left out the words, as *His Grace of Canterbury* hath observed in his answer to this frivolous objection; and it would go hard with the Church, if Heretick and Heresies might not come under the censure of the Church. I can find nothing in the place, but that which Scripture and Antiquity alloweth the Church in Rites and Ceremonies, and the right of the traditions that concerne order. Read the Articles 20. 34. and see how carefully they are penned by our Governors.

Sect. 8. *The cautions of Faith and Order.*

In all matters of Faith and Salvation they give us two most excellent cautions. First, that in them nothing be repugnant to the Word. Secondly, nothing injoyned to be beleeved of us, that is, so much as beside it. In Orders all the limitation is, that nothing be repugnant to the word, but many things that are for decency may be beside it, and nothing is to be heard against the Church, keeping these limits. She needs say no more in Ceremony, but It is my will; and his will is most wicked, that without the Word wil oppose it, and say, Where is it written? It lies upon him to be silent, except the Scripture be repugnant, and then the Church warrants any beleever to speak: but otherwise, the word of the Church must quiet us.

Sect. 9. *The Devils dance.*

1 *Cor.* 11. 16. The Devill teacheth men to skip out of communion into faction, and then into falshood. So deceived he the *Donatists*, and does the like with our *Separatists*. S. *Austin* saying in 4. *ad Epist. ad Parmen.* cap. 7. and therefore without them we can have no Orders. S. *Iohn Rog.* 44. redeemeth all the Elders to Rome and Bishops from 1 *Chron.* 24. 5. which makes them chiefe Governors, placeth them in Throns against Moses the Bishops that placeth the

people

people in them. His word to ſome againſt Biſhops is taken for the text, I can be no ſuch ſlave, I muſt be a freeman. The Elders are all chiefe Paſtors by their habit, have equall Thrones, and neither Popes nor Lay-Elders (as I ſhall ſhew) can ſute with them. I will end with *S. Auguſtin, Propoſ. 79. in Rom. Oportet nos ex ea parte, quæ ad hanc vitam pertinet ſubditos eſſe poteſtatibus: ex illa vero parte, qua credimus Deo, non nos oportet eſſe ſubditos cuiquam homini.* In Order, but not in Faith, men muſt rule us. Lib. 4.

CHAP. V.

All is not Popery that the Papiſts profeſſe, nor all a true Presbytery that the Presbyterians teach.

1 *Theſſ.* 5. 21, 22. *Prove all things; hold faſt that which is good, and abſtaine from all appearance of evill.*

SECT. 1. *The wrong of the Scriptures.*

APpearance of evill is meant of doctrine, and not of ceremony, and it is the appearance of that doctrine which is evill in it ſelfe, and ſuch as comes from a weak or wicked Propher, which muſt not only be avoided in the ſubſtance, but in every evill circumſtance. We moſt honor Preaching, but not adore it, and our fault is, we ſooner fall out with the whole Church about ceremonies, then one Preacher we follow and affect. It is enough ſuch an one hath ſaid it, but if the Church charge us with a rite in our Religion, then this text miſtaken is preſently preſſed, we are not only to abſtain from Idolatry, but every common ceremonie which is neither good nor evill, but as the Church commands or forbids it. Of whoſe laws we neither value their authority, nor obſerve their orders. *Hate the garment ſpotted with the flesh*, that is, ſay Cenſurers, all our ceremonies. I ſay no, but all falſe and factious Preachers, and thoſe ſpecially that keep Conventicles: for of them, *Iude* ſpeaketh, and to a judicious reader the

Lib. 4. words may be thus Englished. By *flesh*, I meane the flesh of a dead man, by *spotting*, the pollution of whatsoever it toucheth: So hate Heretickes, Seducers, as the poyson of soules, and beware of such men as raile upon authority, and that in the corners they creep into, where they rage as the waves of the Sea against their Rulers, and are commonly the lightest clouds in the Church, promising raine, and deceive in the expectation. God send us hearers to try these, and hate to be spotted by conversation with them.

Sect. 2. *Popery.*

It is not the maintainance of *Moses* against Christ in the point of justification by works, or the defence of the Apostles against *Diotrephes*, or Bishops against *Aerius* in the superiority of the Church: but it consists in the doctrines of the spirits of men and Angels against Christ, & the advancement of *Peter* above the Apostles, and of the Pope above Princes and Prelats in the supremacy of the Church. In these two heads of Doctrine and Dominion, both the Prophet *Daniel* in the old Testament, and *S. John* with *S. Paul* are plentifull witnesses in the new Testament, and that of purpose singling out this error of Popery from all others; and it is our misery, and the advantage of Papists that we agree so ill amongst our selves, and for Bishops and Ceremonies make them justly deride us, as not knowing either what Religion to professe, or to whom to subject our selves, to teach the same unto us.

Sect. 3. *Papists.*

Papists professe with us one God in Christ, confesse all the Articles of our Christian Faith, and subject themselves to lawfull Pastors. Count not the Position harsh, till you have heard the proofe. *Dan.* 11:37. they with us; and the whole Romane Monarchy reject their fathers gods, and receive and reverence that God their fathers never knew: two indeleble characters of the fourth kingdom, & so proper unto

it,

it, that we can finde it true of no other of the foure kingdomes. S. *Paul*, 1 *Tim.* 3. 16. makes it a part of the great mystery of Godlinesse, that not the particular persons, but all the people of the Gentiles should in the place of the Jewes become Gods people, *Rom.* 10. 19, 20. & 11. 17. Papists are of necessitie the subjects of Popery, and the sinne of it by the Apostles rule cannot be out of the Church, 2 *Thes.* 2. 4. in it he must have his beeing, and out of it he cannot be, till the brightnesse of him, who is the true Lord consume him in it, *ver.* 8. His hornes *Rev.* 13. 11. are the hornes of the Lambe, that is, his power to binde and loose, by meanes whereof he rules all in the Church, that he can deceive by his forged title of Supremacy: and therfore they that deny the Church of *Rome* to be a true Church, take away the subject of Popery, and I dare say, it is no Popery, if a true Church be not the subject of it, and reason teacheth me from the sublation of the subject to argue the ablation of the adjunct.

SECT. 4. *A Harlot and a Spouse.*

1 *Cor.* 6. 15. *Shall I take the members of Christ, and make them the members of an Harlot? God forbid.* It is a great sinne so to wrong Christ: yet it may be, and if it be, the question is, Whether it may stand with grace, & our being in the Church. *David* is a pregnant proofe of the latter, that he remained in the Church, whiles he remained in his sinne, and that shall serve my turne; and for further instance, 1 *Cor.* 5. 1. greater fornication was in the Church of *Corinth*, then was once named or maintained among the Gentiles, and I may reason from the body to the soule, and say, God forbid Idolatry should be maintained in Gods church; yet (for ought I know) may as well stand with it, as corporall adultery; and my charitie to *David* is such, that he might be as well a member of Christ, as of the Church, when he so sinned: yet God forbid any should stand upon his sinne, and hope for mercy without repentance. Gods call is, *Come out of Babylon*, not locally, but spiritually, and it is of *his people*, even whole Kingdomes, which cannot all be regenerate, otherwise then by Baptisme,

Lib. 4. and Baptisme cannot be without a lawfull ministery, and no-therwise, then in the name of Christ, and therfore the Church is a true Church before it come out of *Babylon*. & we rejoyce in the style of reformation, and know no such tearmes as the constitution, plantation, rejection of Bishops, Priests, &c. to ordaine by the people.

Sect. 5. *Faction and false Separation.*

Papists and Separatists are agreed to raise foule faction in the Church, and in five things they agree with the *Donatists*. First, the *Donatists* said there was no Church that might be called Catholike, but theirs in *Africa* and at *Carthage*: so Papists and true Puritans conspire that at *Rome*, or where their faction is, there only is the true Church. Secondly, the Church is not Catholike from any other universalitie, then the perfection of Sacraments: just so the other challenge perfection of doctrine. Thirdly, they maintained no communion lawfull, but with their owne sects: so these will have nothing to doe with us, the one because we are Puritanes, the other because we are Papists, and therein they are contraries; and if it be a Popish lie to say we are Puritanes, it is a Puritanicall lie to say we are Papists, and thankes be to God, both they and the truth sayes we are neither. Fourthly, out of their Churches no salvation, & the one of them damnes the other, we neither: but hope salvation may be found of us, though we be none of their faction. Lastly, they said the Emperour had nothing to do with the Church, and *Donatus* was above him: so these advance their Presbytery, both against and above Kings, and their authoritie.

Sect. 6. *Falsehood in faith and order.*

We are accused of our adversaries the Papists, that we have neither faith nor order in our Church, and of the others that our faith and order is Popery; and in two things they instance against us. Your Episcopacy is Popery, and all the orders of our Church are such as Papists professe with us. Secondly, all

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our ceremonies savour of their superstition. S. *Cypr. ep.* 73. *What a kinde of argument is this, Novatus did it, therefore we may not doe it?* S. Augustin de Bapt. cont. Don. l. 6. c. 44. *If the Gentiles have done any thing well, the holy Fathers have not disallowed it.* God bids *Moses* and *Josuna, put off their shooes*, and the best learned have observed, that the *Egyptians* used that gesture when they approached the Temples of their gods. S. *Ambrose*, When I am at *Rome*, &c. he professeth himselfe, and wisheth all others, to observe the order and decency of every Church, and not to give scandall by their unseemely behaviour. It was S. *Augustines* question to him, what he thought of fasting upon Saturday. *I*, sayes he, *when I am at Rome, fast; when at Millaine, I eate*; and S. *Augustine* adviseth us further in the rites of the Church neither to *offer nor suffer scandall*, *Epist. ad Casulanum*. The like counsell is given by S. *Hierome* to *Lucinius*, that he keepe Church customes, and where they are contrary, not to subvert one order with another. S. *Aug. ep.* 118. *ad Januar.* S. *Ambr. in* 4. *Eph. Socra. Hist. l.* 5. *c.* 22. *Zozomen. l.* 7. *c.* 19. *Tertul. de Veland. Virg.* All the ancient Churches had their severall customes without contention, and their contrarietie neither dissolved the band of charity, nor disturbed the unitie of Religion. He that commands one faith in all Churches, does no where command the order to be one; but that of Pope *Gregory*, is most true, In the unitie of faith, may be the diversitie of customs. L. I B. 4.

SECT. 8. *The Presbyter*, 1 Tim. 5. 17.

S. *Chrysostome in* 1. *Cor.* 11. 17. sayes, Preaching is the ability of few, but to baptize is proper to all that be in orders, whether they be Deacons, or Presbyters; and to shew his ignorance of our new learning, sayes of the generality of the Apostles word, that all Presbyters may baptize, but to teach is the part of the wisest of them, and then to confirme what he said, he brings the text, and applies *rule* to all that are in orders, and that worthy worke to explaine and defend the *Word*, he applies to the wisest. I read nothing of Lay-men to rule, and both the text, and all testimonies of any credit

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Lib. 4. in a controversie of this nature, will deceive the Authors of that new doctrine. The Church is to be distributed into Governours, and Governed; and it is most absurd to say the Governed are the Governours, and the people the Pastours, as it is said of all places where mention is made of Elders in office. *Nazian.* in his Apologie defendeth the power he used not, saying, *Oves non debent pascere pastores, & judicare judices suos, & leges ferre suis Legislatoribus.*

Sect. 9. *A garden of Nuts*, Cant. 6. 11.

Truths are the Churches kernels, and have need of ceremonies as shells till the harvest. *Rev.* 21. 22. and *I saw no Temple in the Citie. Forum justitiæ & templum religionis sunt civitatis maxima ornamenta, & munimenta.* The places of justice and Gods worship are necessary whiles we are in the way: and we can never be thankfull enough, that we have Christian Kings, caught up to Gods Throne to rule for him. *Rev.* 12. 5. and Elders in subordinate Thrones to rule with them. *Rev.* 4. 4. and without due order whiles we are upon earth, we can neither maintaine the truth nor peace of the Church; and there is no one thing hath wonne more credite to *Rome*, and advanced the Religion of it with simple men, then the conformitie it hath with the most ancient ceremonies, which we have neglected more to our losse, then the gaine of the truth. If Papists had not these shelles, they had nothing to hide their poyson; and if we had them with them, we should defend our truth the better, as I will instance in the ceremony of Baptisme, and building of our Churches, and our prayers in them.

Sect. 10. *The Apotage, and Suntage of Christians.*

First, *Apotassomai*, I renounce thee Satan, and all thy Dæmons, or spirits of men and Angels, with the pompe, praise, and vaine worship of them; and *Suntassomai*, I band or bind my selfe to thee (O Christ) to be for ever thy servant and Souldier. The ceremony in the first was with the face into the

the West, and in the second with the face into the East, from whence came the building of Churches contrary to the most ancient custome. *Test. Clem. Alex. Heinf. p. 724. l. 7.* where we have all that can be said of the three ceremonies mentioned: and see the falshood of our new Divines, too credulous to *Junius*, who sayes upon *Tertullian* also mistaken, that the Tabernacle in the *Wildernesse*, and the Temple in *Canaan*, were built contrary to Pagans, in opposition of their Idolatry, and contrarietie of ceremony. I dare out of my Author say the contrary; and out of him and *Vitruvius* prove Satan alwayes to be Gods Ape, who at the first did as the *Jewes* were wont to doe; and in the dayes of *Augustus Cæsar*, *Vitruvius* gives him counsell to convert his Temples, as Christians should shortly do, which sheweth the Devill understood those Scriptures that I shall now lay together. LIB. 4.

SECT. 11. *Exod. 27. Ezech. 43. & 44. Rev. 7.*

Reade the places, and see the Jewes and Gentiles in ceremony distinguished. To the Jewes the God of their Temple came from the West, had his Temple shut up in the West, and there placed the Arke of his presence: but that glory in the dayes of the Messiah (as Jewes and Gentiles explaine it) comes from the East, shuts up the East gate, and there placeth his Table. The like he does when he brings the seale of the living God in the time of the Apostacy of the Gentiles, and both the Sacrament and the ceremony make strongly against those Christians that apostatize; if they be baptized in the Name of Christ, why doe they in the names of the Mother of God, Martyrs, canonized Saints and Angels pray to him, in whose name alone they are promised to be heard? Secondly, Why did they with their faces, being converted from Paganisme, turne into the West to testifie their former darknesse, when they knew no other Mediatours but dead men and Angels, if they paganize againe, and do, as *Tertul. de spectac. cap. 4. & cap. 24.* sayes, renounce the attestation in their Baptisme, by giving the least honour to those spirits they have forsaken? Read *Tertull. l. de Idolol. c. 19. S. Aug. Tract. 7.*

Lib. 4. *in Joan. Isidor. Origin. l.* 18. *cap.* 59. and see how they worke upon Christians to draw them from all Pagan Idolatry, and would doe the like if they were alive, to view our times, and make use against Popery by Baptisme and the ceremony thereof.

SECT. 12. *The Thrones of the Church.*

I have observed, that in Gods Throne in heaven, none sits but Christ, *Rev.* 3. 21. In Gods Throne upon earth none but Kings, *Rev.* 12. 5. and in the Thrones of the Church none but the chiefe Priests of the Church, *Rev.* 4. 4. In the first Throne the Papists against Christ place Saints and Angels. In the second, the Pope against Princes; and in the third, the same Pope against Prelates; and the Presbyters are angry and say, neither Pope nor Prelates, but themselves. In the first lies the discovery of Idolatry. In the second, the Beast with two hornes, *Rev.* 13. 11. and in the third the false Prophet of the Church.

SECT. 13. *Who rulers in them.*

S. *John* Rev. 4. 4. determines their number, office and order by 1 *Chron.* 24. 3. 4. 5. Their number is according to the sons of *Eleazar* and *Ithamar*: their office to be chiefe Priests: and their order perfectly to supply the daily service of the Sanctuary. Gods throne upon earth in the midst of his Priests is the Church, and the Government of it is neither popular nor Papall, but Apostolicall and Episcopall: which I thus demonstrate from the two places quoted. I make no question but S. *John* allndes to *David*, and orders the Priests of the Gospell, as he ordered the Priests of the Law. *Saul* slew *Ahimelech*, and all his sonnes save *Abiathar*, which is the reason *Ithamar* had so few sonnes: yet *David* takes them as they are, and finds their number to be eight, to which fifteene sonnes of *Eleazar* are adjoyned, and so the compleat number is twenty foure. These are all chiefe Priests, and amongst these all other Priests and Levites are distributed, and their order

under one of these is daily to serve the Sanctuary; and this is the ground of the allusion, and serves to set forth the Government of the Churches of the Gentiles. Lib. 4.

SECT. 14. *The Apostles and Bishops.*

Our Saviour chose twelve to whom he committed the care of the whole Church, and gave to them all others to serve with them and under them. In their time *Diotrephes* resisted this order, and would not receive S. *John* for his superiour; as *Aerius* afterwards would not receive the Bishops, and as their successours doe in our dayes; and I count it as great pride in them to be under none, as it is in the Pope to be over all. I wish they would thinke of the Elders of the Church as S. *John* does. First, he makes them all Priests, and not one of them a Lay-Elder. Secondly, he makes them in the order of Priesthood supreme, and describes them as Governours of all the rest, and the whole Church. Thirdly, he placeth them immediately under Christ.

SECT. 15. *Their Numbers.*

I know some absurd Disputant will say, the Apostles were twelve, and no reason why either they or all Bishops should be twentyfoure. They may, I cannot reason so; but take the number as *David* found it, and there might have been as many, or as few of the one, as of the other, and yet have served the strength of our argument, which is to bring chiefe Priests into the Church, and such as have the charge of others: but at this time my task shall be Popery, to prevent both danger and deceit.

Lib. 4.

Chap. VI.

The Idolatry of the times. What Popery is, and how it is mistaken.

Sect. 1. *Idolatry.*

IDolatry is twofold: First, When God is not worshipped as a Spirit. Secondly, When the spirits of men and Angels are worshipped as Gods.

Sect. 2. *The Idolatry of the Samaritanes.* John 4. 22.

The woman of *Samaria* askes the question, *Where* God is to be worshipped, *ver.* 20. Our Saviour answers not *where*, but *what* is to be worshipped, *ver.* 21. to 27. The *Samaritanes*, as well as the *Iewes*, worshipped the Father, and expected the Messiah: but in the place and right object of worship, differed from them.

Sect. 3. *The place of worship.*

The *Samaritanes* worshipped in mount *Gerizim*, the *Iewes* at *Ierusalem*, and both tyed Gods worship to a place. The *Iewes* by divine command, and the *Samaritanes* by humane tradition: but our Saviour absolves Christians from both, and allowes them to worship God in all places.

Sect. 4. *All places tyed to Religion.*

The time was when all Religion was tyed to one place, and the fault is now that we tie no place to Religion: but make all places alike, and thinke we have warrant from this text, that takes not away the places of Religion, but the limitation of it to one place.

Sect. 5. *The Temples of the Gentiles for houses of prayer, as holy as the Temple of the Iewes.*

Our Saviour consecrates the place of the Gentiles, which the Jewes had prophaned, *Mar.* 11. 15, 16, 17. Jesus went into

into the Temple profaned, that is, *Herods Court*; into the which the Jews admitted the Gentiles, there received their money, sold them sacrifices, and carryed and re-carryed what Vessels they pleased, besides the Vessels of the Temple, profane Tables, seats for sellers of Doves, bags for Money, and whatsoever elsse might make for Merchandise, and serve as a Den for theeves, such as the Priests were in preying upon the Gentiles. LIB. 4.

SECT. 6. *Christs rebuke of them that profane holy places.*

My house shall be called of all the Gentiles the house of Prayer, but ye have made it a Den of theeves. The Jews were carefull enough for strangers, *test.* Joseph. *de Bell. Judaic. lib. 6. cap. 6. Grec. 18.* that they might not come into any part of the Temple that was holy; and therefore that *Herodian Court* they counted the place of uncleanneſse, which our Saviour counts holy, seeing they were all for one service, which should never cease.

SECT. 7. *S. Pauls attestation for the place of Divine service.*

1 *Cor.* 11. 22. *Have ye not houses for common and prophane eating and drinking? despise ye the Church of God,* to make it a place of feasting and merry company? Never use criticismes of words, and abstract the place from the assembly, and tell us a tale of *Lucians* men in the Moon, or of *Aristophanes* city of Cuckows in the clouds. They are relatives & cannot be conceived asunder.

SECT. 8. *The Church at Cesarea.*

Act. 18. 22. *And when he had landed at Cesarea, and gone up to the place of divine worship, and saluted the Congregation, he went down to Antioch.* This City *Act.* 10. 1. is the first that receives the liberty of the Gospell, and *Cornelius* the Governor gaines the Christian Gentiles a publicke place to serve God. *Peter* persecuted and imprisoned at *Jerusalem*, being

Lib. 4. by miracle delivered, useth ordinary meanes for safety, and the place is *Cesarea*, where he abides, when *Herod* seeks for him, and kils his keepers, *Act.* 12.19.

Sect. 9. *Churches at mens houses.*

It is often mentioned in the saluration of families, that in some families the Church is also saluted, that is, the Congregation meeting in some mens lodgings, set a part for Gods service. Christians took no more liberty, then the times would afford them; and where they might, the place was more publicke, and where they might not, they were content with more private rooms.

Sect. 10. *The Schoole of Tyrannus.*

The Apostle *Acts* 19. being beaten out of the Synagogue, a place for Divine service, does not associate himselfe with a profane schoole-master in a Pagan schoole: but the place built by *Tyrannus* for publick use of the City, being void, *S. Paul* obtaines it of the Magistrates, and for two yeares piously and peaceably, as an holy place, useth it for prayer and preaching, till at length the Temple of *Diana*, as the magnificence of the City, makes an uproare to disturbe the Churches quiet assembly.

Sect. 11. *The example of Aquila and Priscilla at Rome, And Ephesus providing roome for the Church in their house.*

Claudius the Emperor banisheth all the Jews from *Rome*, where *Aquila* and *Priscilla* provided Church room, *Act.* 18.2 *Rom.* 16.5. & they do the like at *Ephesus*, where S. *Paul* left thē, *Act.* 18.19. 1 *Cor.* 16.19. But when *Timothy* was left at *Ephesus*, and the Church exceedingly enlarged, we heare no more of so private a place as one house to hold the whole Congregation, 2 *Tim.* 4.19.

Sect.

SECT. 12. *The ceremony of the place is nothing to the idolatry of it.*

John 4.21. *Woman, believe me,* the place is nothing to the plea of Religion. It is your faction to be separated from *Jerusalem*: but that is not the maine matter thou shouldest question. There is yet another thing of more moment, and of the necessity of Faith and Salvation to be inquired after; *Ye worship ye know not what: we know what we worship: for Salvation is of the Jews.*

SECT. 13. *What was the Samaritane Idolatry?*

It was to worship *Jacobs God* with Idols, or that Father they professed with the Jews, with Images. *Sanballat* a great man in *Samaria* having married his daughter to *Manasses*, of the race of the high Priest, *Neh.* 13.28. builds a Temple for him and his Runnegates to serve their God in: and as it caused them to fall into faction, so also to erre in faith from that happy reformatio of Idolatry that holds to this day; and our Saviour that condemnes the Jews for errors, justifies them in the truth of what they worshipped: and therefore I could wish our new Divines to consider how they make all humane inventions against the second Commandement, when I find them taxed for other Commandements, but never for that.

SECT. 14. *A threefold Samaritanisme.*

The first was begun by *Jeroboam*, and it was the worship of the true God in two Calves. The second was of Pagans sent thither in the roome of the *Israelites*, who worshipped false gods, and were forced to worship with them the true God. The third was of the Jews, who would not forsake their wives in the reformation, and for whom the mighty man in *Samaria* had built them a Temple to keep them from *Jerusalem*.

SECT.

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Sect. 15. *The worship of Baal.*

It is taxed in *Ahab* that he did worse then *Jeroboam*, for he brings in the second Idolatry, and worshippeth the spirits of men and Angels for God: and *Manasseh* the King is said to do worse then all the rest, who worshipped all the host of Heaven, and became as abominable, nay, more vile then the heathen cast out by God.

Sect. 16. *S. Pauls distribution of the objects of Idolatry.*

1 *Cor.* 8. 5. They are either gods *celestiall* or *Terrestriall*. The celestiall gods, Pagans conceived dwelt in the glorious place of the stars, and therefore called the Host of Heaven. These they imagined not to converse with men upon earth, but to do all their businesse by terrestriall Lords. To these the Apostle opposeth Christ, and to the other the Father; which they not knowing, worshipped in his stead false gods, and knowing no better meanes to the gods, but the spirits of men and Angels, put all their mediation in them.

Sect. 17. *The true Spirit of divine worship defined by our Saviour.*

God is a spirit, and that knew these Samaritanes: but how to worship him they understand not. Our Saviour intimates they did it in a body, that is, some Image or Idoll of him, & it matters not what it be, for never did the wise Pagans imagine other Image of God then allegoricall; and their errour was to tye him to a picture, as he tyes their soules to their bodies, or as they tye themselves to the house they dwell in. In which bodies they imagine divine vertue and help is to be sought for. Our Saviour will not have his Father so worshipped, but as he is, so must his worship be, not in us, but the object we worship, and that according to the truth of his nature.

Sect.

SECT. 18. *Why God seeks for such to worship him.*

The great error of Images makes the Almighty decline the wisdome of men to shew him to others by their base imaginations. He will neither suffer them to make or worship any Image of him. He is desirous that men both in body and spirit worship him as he is, and as his Word delivers him unto them.

SECT. 19. *Whether Spirit and Truth be not meant of the worshippers, or the thing worshipped.*

Our late Divines straine this text against our Ceremonies, and see not that ceremony is justified in the Jews. We Jews know what we worship, God as a spirit, and wee worship him in our Temples, Feasts, Fasts, Ordinances, Gestures, Bodies, Soules, and yet in Spirit and Truth; and this is our first justification, both against Papists that do make and worship the Images of God, and against non-conformitants that will not buckle to the Church Orders, because they must serve God (as they say) *in Spirit and Truth*, and not in the body, with the hypocrisie of Rites and Ceremonies; as if no men could be sincere, that are so observant of their outward behaviour.

SECT. 20. *The second kind of Idolatry.*

The spirits of men that are departed, and the blessed Angels that never had bodies, are the great mystery of iniquity, opposed to the great mystery of godlines: and I think it worthy the labour to lay it down, that men may not be deceived to judge amisse of Popery, which is so mistaken, that I am grieved exceedingly to see how we are distracted about it, & and how little we understand it, when the Scriptures would explaine it unto us, if the words and sense had not fallen into the hands of misconstruction, and prejudice of opinion.

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SECT. 21. *The best text to take up the Controversie.*

1 Tim. 4. 1, 2. *But the Spirit speakes evidently* [in the word] *that in the latter times some shall depart from the Faith, giving heed to seducing spirits, and doctrines* [of dead men and Angels] *promoted, by the hypocrisie of lyars, who have their consciences seared with an hot iron, forbidding to marry, &c.* I will begin where all the controversie lieth, with the doctrines of Devils.

CHAP. VII.

How the word translated Devils *is to be taken.*

SECT. 1.

IT is certaine that in all the Gospels it is so taken, but in the *Acts, Epistles of S. Paul,* and the Book of the *Revelation* it is otherwise to be taken; and the notion is very helpfull to understand the mystery of iniquity, and the translation of the word a *Devil* obscures the doctrine, and we cannot read ought of it, if we apprehend not the name as a true note of the thing, and make it a right messenger of the Apostles mind.

SECT. 2. *How it is taken in the Gospels.*

In the generall our Saviour cals them spirits, and for difference, uncleane spirits, or spirits of uncleanesse which possessed the bodies of men, as they did the Temples and Images of the Heathen, to the great deceit, delusion, and danger of soules, as well as the bodies they acted their parts in.

SECT. 3. *Why in that sense more in the Gospels, then the other parts of the new Testament.*

Our Saviour in the Gospels had to do with the Jewes, who

who conceived so ill of the gods of the Heathen, that they counted them for no other, but uncleane spirits, very devils, and the most detestable creatures; and they learned it from *Ezra*, who by two meanes won the Jews from Idolatry, who after the captivity were never corrupted with that common sin, they could formerly never be kept from. Lib. 4.

SECT. 4. *The first Meanes.*

The Jews were blinded with the gods of the nations, which were *topicall gods*, as *Ahaz* a great Idolater called in the *Syrian* gods to help him, 2 *Chron.* 28. 23. So did the Jews when they thought their God was too weak to help them, & *Jonah* the Prophet was not far from this, when he fled to *Tarshish*: but the true God made him confesse the contrary, *ch.* 1. 9. as the *Syrians* also found it true in their fight with him in the valleys, 1 *King.* 20. 28.

SECT. 5. *Why Jehovah is not read.*

The Jews for *Jehovah*, read *Adonai*; and have turned an wholesome instruction into a vaine superstition. The word is not ineffable, or not to be read: but *Ezra* (if I may judge) in policy was the author of it, to prevent Idolatry: *Jehovah* being Gods proper name, and a name incommunicable, was made by the Jews an occasion of their sin. They took him (as they might) for their God, and being corrupted with the sin of the Gentiles, thought as the Gentiles did, that he was the God of their Land, & not always sufficient to buckle with the gods of other Countreys, and therefore coupled him with them to make him the more strong for them.

SECT. 6. *Why Adonai is read for Jehovah.*

Adonai is a name of sustentation and dominion, and therefore *Ezra* to correct that error of *Jehovah* the God of *Canaan*, substitutes in the place of it *Adonai*, that is, the God of *Canaan* is not only able to sustaine himselfe, but all the

Lib. 4. creatures beares not dominion in *Canaan* alone, but all countreys, and is Lord of Heaven and Earth. When *Adonai* comes to be joyned with *Jehovah*, *Jehovah* alters its pricks, and the alteration argues some mystery; and that which I have touched is more likely, then to make it a word not to be spoken; for as *Ezra* medles with the word *Jehovah*, so with the word *Baal* for the same end, as presently shall be shewed.

Sect. 7. *Why is Iehovah or Iesus Christ the God of Canaan?*

Of all lands this is called *holy*, and is so to be counted at this day, which though it hath been, and is still profaned for the Idolatry of it: yet would the Almighty never suffer any to dwel in it that did not acknowledge him to be the God of it; an example we have, 2 *Kin.* 17.25,26, &c. and history to this day hath confirmed the same. It is the land wherein Jesus Christ was borne, lived and died, and will come again to judge the World, *Ioel.* 3.12,13,14, &c. There will the Lord meet with the *Eagles* of prey, *Luk.* 17.36. and in the holy Mount and valley thereof, judge all his enemies, *Dan.* 11.45. *Rev.* 16.16.

Sect. 8. *Why Zebub and Zebul are added to Baal.*

Ezra to make the Pagan gods more odious, added to the name of their honor, names of disgrace; what is *Baal*, but a God of flies, dirt and dung, and filthy excrements? By these two policies the learned Scribe promoted true piety in Israel, and drew Gods people from vaine doating upon Pagan gods. Their God was the God of all the World, and the gods of the Gentiles were defiled spirits: and therefore our Saviour speaking to the Jews, follows their Dialect, and deliuers the same doctrine, and discovers that *Baal* or *Bel*, is so far from a clean Spirit, that he is *Belzebul*, and a *Daemon* is so different from a God, that he is no other but an uncleane spirit, or a Devil.

Sect.

L 1 8. 14.

SECT. 9. *Of Baalzebub the God of Ekron, and Beth-aven the house of iniquity.*

The cause of these names we know was Idolatry. As *Bethel* was called *Beth-aven* from the sin of *Ieroboam*: so is *Baal* blurred by *Ezra* with *Zebub* long after the time of *Ahaziah* the son of *Ahab*, who are the two first Kings that ever in Israel worshipped *Baal*. Now it would be thought of, how in both names the use was to call the place *Beth-aven* before the dayes of *Ieroboam*, in the dayes of *Ioshua*, *ch.* 8. 12. compared with *ch.* 18. 12. and *Baal*, *Baalzebub* before the dayes of *Ezra*. I know no other answer but the wisdome of this Scribe, who changed names for the advantage of Religion, and disgrace of fallehood and the founders thereof.

SECT. 10. *How is the word taken by the Apostles having to do with the Gentiles?*

The Gentiles being now of another opinion then the Jews, and holding the word to signifie cleane spirits, such as were the soules of good men departed, and the never dying Angels; for it is certaine if we search the writings of all the Poets and Philosophers that have taught *S. Pauls doctrines of Demons*, that there was any one of them that thought otherwise, then of their gods as cleane spirits, and worthy of divine honor, which notion would be well learned of Christians, whose departure from Faith lies in this very thing; and so the Apostle means it, though we have marred it with our translation of a *Devill*, according to the use of it in the Gospell.

SECT. 11. *The first place of the right use of it in the sense of the Gentiles.*

Act. 17. 18. We see the University learning, both of the gods of the Gentiles, and the God of *S. Paul*. At *Athens* *S. Paul* disputes that Jesus is the true Mediator. The Philo-

Lib. 4. sophers encounter him with the strangenesse of his God, and call him, as they did their own; and use the same word against S. *Paul*, that he useth against Christians, 1 *Tim.* 4. 1. and there is no reason why the Translator in the one place should *English* the word *a God*, and in the other *a Devill*, seeing the words in both places are about the same thing, save that the Philosophers mistook S. *Paul* about the Christian God, as Christians mistake themselves about the Pagan gods.

SECT. 12. *What the Philosophers meane by gods, and why Jesus is unto them a strange God.*

The Philosophers [by Gods] meane men and Angels made Mediators, & [by Jesus Christ] conceive him to be a strange God, for his Resurrection, a thing wherein they were fully resolved the Apostle was a babler. They held dead men to be mediators, but for one to rise from the dead to bein that office, they counted a wonder above all credit and possibility of thoughts.

SECT. 13. *The Philosophers call Jesus Christ a Dæmon.*

It is no wonder that wise men make their learning the judg of all their controversies, and will see no more then the tradition of their fathers. It was the judgement of all their Ancients that *Dæmons* were mediators, interpreters, and messengers between the supreme Majesty in heaven, and the meanest mortality upon earth; and Jesus might have conforted in that with their minds, if the Apostle had not added the Resurrection, for in that he is opposed.

SECT. 14. *S. Paul calls the Philosophers Deisidæmonestheous.*

A word very fit for their devotion, but ill translated by *too superstitious*. It signifies devout *Dæmon*-worshipers, or those that religiously feared the soules of dead men, as also reverenced

reverenced and worshipped the Angels. *S. Paul* tels them as he passed by he had in contemplation their *Sebasmata*, that is, their Images; and all having Altars standing before them, he found one Altar, as it seemes without an Image, having an inscription, *To an unknown God*, and that was the God he now had taught, and for the which he was questioned by them before their Judges, called the *Areopagites*, of whom *S. Paul* converted one to be of his mind, and imbrace the Lord Jesus Christ for his sole Mediator. LIB. 4.

SECT. 15. *The second place.*

1 *Cor.* 10. 20, 21. The sacrifices and feasts of the Gentiles are compared with the Sacrament and Feast of Christians, table with Table, and cup with Cup. It is true to a Sacrifice an Altar stands in relation, and to a Feast a Table; and the Apostle applies both, first the Sacrifice or Immolation offered to God, then the Feast offered to men, and both in honor of him whose praise they celebrated. Now the object of this devotion is made a *Devill* to the Gentiles, an harsh notion & without example in their doctrine. They were their gods, they served in their Temples, whose Images they worshipped upon their Altars, and with Sacrifices & Feasts honored upon the same; and an holy Table is no other then an Altar, and an Altar no other then an holy Table.

SECT. 16. *Why does the Apostle use the Cup?*

It is the customs of all Nations to make it the rite and ceremony of their reconciliation, when the party offended takes it, and drinks to his offendor. Even Idolaters seeking peace with their Gods, use the Cup; and first offer it to them they have offended, then take it, and as it were pledge their gods in token they are right glad of their peace with them. I cannot but question that distinction between a Sacrament and a Sacrifice, that in the one we offer to God, and in the other God offers to us, when these things are mutuall; and the Cup were not holy, if it were not first offered to God;

neither

LIB. 4. neither were it decent for us that are the offendors to drink before we are ſure the party offended offers the Cup to us. It muſt be the Cup of the Lord before we drink it.

SECT. 17. *Why we may eate and drinke that in the houſes of Pagans, which in the houſes of their gods we may not touch.*

1 *Cor.*10.27. *If any of them that beleeve not, bid you to a feaſt, &c.* Chriſtians ſuppoſed they might feaſt in the Temples of Idolaters without Idolatry, and goe with their friends to make merry before their pagan gods: but the Apoſtle forbids utterly all preſence at the feaſts of the gods, becauſe what is eaten before them is ſacrificed to them, and we honour them in a federall rite, and profeſſe fellowſhip with them we have renounced. *Pſal.* 50. 5. Covenants are made by ſacrifices, and we profeſſe in all that we doe in holy houſes we honour them that are owners of them: But out of them it matters not to eat of that, that was ſacrificed in them. This I ſpeake to ſhew that ſome are more willing to quarrell then be quiet with the Churches peaceable wayes, which ſtand not ſo much upon Table and Altar, Sacrament and Sacrifice, as the ſenſe of things.

SECT. 18. *Whether Devils or Daemons, cleane or uncleane Spirits, be the ſenſe of the ſecond place.*

The immolation to Devils, their Table and Cup is to the Gentiles as ſtrange doctrine, as Jeſus Chriſt was, and what they in the firſt place imagined Jeſus Chriſt to be, that in the ſecond is meant by the Apoſtle, and in both we may boldly ſay, ſuch gods are meant as the Gentiles taught. *Deut.*32.17. *Shedim*, Levit.17.7. *Seorim*, 2 Chron.11.15. the two calves are ſo called, *Pſal.* 106. 37. and ſo is the Idolatry of *Molech*. The one word ſignifies a waſter, and *Shedim* is oppoſed to *Shaddai*, the Almighty and ſufficient God, *Pſal.* 68.15. the other an horrid or rough hayry Satyre, as in *Iſa.* 34. 14. Devils is our expreſſion in Engliſh, and ſo they were to the wiſe: but to Idolaters, the gods of their horrour and feare.

Moſes,

Moſes, Deut. 32. 17. is by the Septuagint tranſlated vaine things, newly come up, which the godly that lived before them feared not. Devils have deviſed the doctrine, and being aſhamed of themſelves, have put it upon better ſpirits, which in the ignorance of men miſled have borne it. LIB. 4.

SECT. 19. *The third place.*

1 *Tim.* 4. 1. The Apoſtle like himſelfe having ſhewed his contention with the heathen for their gods, ſheweth that Chriſtians by the like miſtake ſhall fall into the ſame errour, and worſhip the cleane ſpirits of the beſt Saints departed with the bleſſed Angels; which is the Apoſtaſy of theſe *latter times*, which we not well conſidering have fallen with the Papiſts, I will not ſay into needleſſe diſputes, for the matters are waighty and worthy the labours Divines have taken to deliver us from Popery, and yet Popery is not that thing we diſpute. Juſtification by workes was a doctrine in the dayes of this Apoſtle that tels us of the Apoſtaſy that was yet to come, and delivers it to be no other but the doctrines the Pagans maintained, and was by Criſtians renounced, and by them to be renued againe is no leſſe then a myſtery to deceive them, as I deſire to ſhew out of the place, having given the conſent of the Apoſtles about the word.

SECT. 20. *The fourth place.*

Iam. 3. 15. Wiſdome that deſcendeth not from heaven, is, firſt, earthly; ſecondly, ſenſuall; thirdly, Deviliſh, the word is *Daimonaick*. I muſt crave leave to lead my ſelfe and others to the beſt wiſdome that ever the heathen dreamed of. To be drowned in the earth is to bring a man under himſelfe, and to equalize him with the Beaſts. The ſecond may be the wiſdome of a mans ſoule, and of reaſon the beſt part of it, which can goe no higher then to place happineſſe in his owne vertues: But the third degree is a revelation above reaſon in the neceſſitie of a Mediatour to make peace in heaven; which is Daimonaick wiſdome, taught by the Devils, but turned up-

Lib. 4. on good ſpirits for the devotion; and in this is our miſery, and the greateſt cauſe of our ſtrife about Religion, the cauſe of our confuſion and the producer of every evill worke.

SECT. 21. *Objection.* Jam. 2. 19.

The Devils beleeve and tremble. The word is the ſame, and can be meant no otherwiſe, then of a wicked and uncleane Spirit: but marke, the place ſpeaks of their feare of God, and not mans feare of them. *James* diſpures not with the Gentiles either of their wiſdome or worſhip: but of the faith of Devils, or wicked ſpirits, in reſpect of God, and what they are forced unto by their Creatour, and of no faith or feare they have from men.

SECT. 22. *The fift place.*

Rev. 9. 20. Worſhip Devils. The place is meant of Chriſtians; for it is the ſinne God puniſheth from *Euphrates*, a place within the Romane Monarchy. *Dan.* 11. 40. makes the King of this Army come from the *North*; and as S. *John* cals it the *ſecond woe*, worſe then the firſt: ſo *Daniel* makes the King of the *North* to conquer what the King of the *South* did but puſh at. The Locuſts leape from place to place, and leave nothing of the fruit of thoſe trees they bare and make barren for a time; yet Locuſts when their moneths expire, and their ſummer is over, periſh themſelves, and ſo did the *Saracens* or *Arabians* from the *South* depopulate the Romane Monarchy, and are vaniſhed away; but the *Scythians* or *Turkes* from the *North*, at the firſt bound up and ſtraitned by the river *Euphrates*, have been mightily let looſe in the anger of God, and inhabited to themſelves a great part of the Romane Monarchy.

SECT. 23. *The Concord of two Prophets.*

The diſcord of Interpreters makes us loſe the benefit of the Scriptures. *Dan.* 11. 36. ſpeakes of a King or Kingdome that

that shall rule at pleasure till the two Kings of the *South* and *North* invade him. To expound it of *Antiochus*, is by the place and story confuted. *Antiochus* is curbed by the *Romans*, and cannot be the King at libertie: Faine would he goe into *Egypt*, and dare not for this new King or Kingdome; and in truth the transition would have led us from him to the *Romanes*. *The time of the end* is the end of his time, and then followes in the Story, *yet a little while* and the next King shall doe what he list, that is, the *Romanes* shall be the Masters of the world, and the time of the end, *ver.* 40. shall begin the end of their Kingdome, and both the *South* and the *North* shall abate his pride, till the tydings of the *North* and the *East* anger him, and provoke him unto the holy Mount, that now rules it, where he shall perish from heaven, and none upon earth shall helpe him. Lib. 4.

Sect. 24. *How S. John explaines this, and shews in it the punishment of Christians.*

Having done with the generall calamities of the *Romane* Monarchy, *Rev.* 8. he comes to two particular calamities, *Rev.* 9. which he calls *woes* in respect of the former: and the first is of *Locusts* that swarme all over the Empire, and punish it for Idolatry; of the which it not repenting, comes a second woe worse then the first. These two woes I would interpret, of the punishment, not of the sinne of Christians, as if the King of Locusts were the Pope, and the Jesuites his Army; they and their Religion rather suffer, and all Christians rather smart then sinne the world for sinne. So then this worship of Dæmons or Uncleane spirits, to the which Christians are seduced by uncleane spirits, causeth this woe; and so the Apostle S. *Paul* and S. *John* speake the same thing, and that which the one cals Doctrine, and the other Worship, bend both to the same object, and it is that which Christians with Jesus Christ doe worship.

Sect. 25. *A wonder of Christian wickednesse.*

Since the *Turkes* came to share with Christians in the Em-

Lib. 4. pine, there are none that worship Images but Christians, and therefore they are added by S. *Iohn* to our shame. The *Iewes* that are slaves to both, abhor them, and Christians for them. The *Turkes* are to Images as deadly enemies: and who then remaine to patronage this sinne, but they that should most oppose it, and are most punished for it?

SECT. 26. *Rev.* 16. 14. & 18. 2.

Three uncleane Spirits from the mouths of three of Gods enemies are interpreted to be the spirits of these *Daemons*; you may well interpret the Devill now to stand up to his utmost power, to maintaine his *Daemons*, being now upon their last downfall, and as God will now punish his enemies together; so *Babylon* in speciall, which hath alwayes been both in the *East* and the *West* the habitation of these deceitfull *Daemons*, which are in deed and truth, foule spirits, and uncleane and hatefull birds, defiling every cage where they are carefully kept for Gods, or the soules of good men departed, and those Angels that abhorre so great abominations.

SECT. 27. *What is meant by the Spirit that foretels these things?*

1 *Tim.* 4. 1. *the Spirit speakes expressly*, that is, the Spirit that best knowes these secrets, makes them manifest unto us. The Devils that dare not bring in themselves to be worshipped, have abused good Spirits, and that Spirit which is the best of all Spirits, speaks unto us, and gives us both grace and warning to avoyd a mystery that would easily deceive us, if we had not so sure a witnesse to stand by us, direct us, and pull us out of that abomination.

SECT. 28. *Where does the Holy Ghost give us this warning?*

S. *Paul* gives a word to the testimony that bids us search it where it is written; a thing neglected by all the Commentaries I have seene, and yet that word *Retôs*, added to *Legei*, bids us looke where the Spirit now speaks by S. *Paul*, what

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he hath formerly ſpoken by ſome Prophet, and that is in *Daniel.* LIB. 4.

SECT. 29. *Dan.* 11. 36, 37, 38, 39.

He is a King that ſhall countenance this errour, and to bring it in, he ſhall firſt caſt off the gods of his Fathers: ſecondly, he ſhall bring in a god his Fathers would never acknowledge: thirdly, with this god he ſhall worſhip (as the Vulgar Bible hath it) *Maozim*, or other Patrons of prayers: fourthly, he ſhall worſhip both with Images: fiftly, in his devotion he ſhall not regard the deſire of women. There are but foure Kingdomes in *Daniel*, and all theſe are true of none but the *Romane Monarchy*, which all men know of Pagan became Chriſtian, and I would to God I could not ſay, of Chriſtian is become Antichriſtian, not quite contrary to Chriſt, but a corrupt Kingdome in the worſhip of Chriſt and his ſervants.

SECT. 30. *How aptly the Apoſtle applyes this teſtimony,*

1 *Tim.* 3. 16. *Without controverſie great is the myſtery of godlineſſe:* and in two things it is peculiar to this Kingdome; firſt, that the Goſpel is preached unto it; ſecondly, that it is converted. Theſe two things agree with *Daniel*, for the King cannot receive the Lord Jeſus Chriſt, till he have rejected the gods of his Fathers; now *Daniel* ſayes, he ſhall doe both, and the ſame is ſaid or quoted out of him by S. *Paul.* Then comes the Apoſtle to the third, and differs from *Daniel* no more, but that the one ſayes *Maozim* ſhall be joyned with Jeſus Chriſt, and the other *Daemons*, and both agree in their office to make them Patrons of prayers; and what *Daniel* ſayes of no regard to the lawfull deſire of women, that the other interprets to be the prohibition of marriage.

SECT. 31. *The oppoſition of the two myſteries.*

It is plaine by the Greeke particle *de*, that the words are to be read disjunctively; *But the Spirit ſpeakes it expreſly,*

Lib. 4. The disjunction refers us to the precedent words, and sets the doctrines of *Dæmons* in opposition to the reception of Christ up into glory, and it stands in three things, first in the *Glory* of Christ, which they ought not to have; secondly, in the *Office* of Christ, which they cannot performe to him for us, as he for us performes the same to his Father; thirdly, in the *Degree* and *Place*, they are not taken up from us to the Father, either to receive such glory, or performe such service for us as Christ does to his Father.

SECT. 32. *How may this appeare to be the opposition?*

It must needs lie in this sixt Article, because it is transposed of purpose, and put in the last place, when it ought to be in the third, as is thus manifested. First, the Incarnation of Christ. Secondly, his glorious Resurrection. Thirdly, his Ascension and reception up into glory. Fourthly, this being seene of Angels in Heaven, and their adoration of him. Fifthly, his preaching to the Gentiles upon earth. Lastly, their beleeving in him. This is the naturall methode of the place, and could not be altered by the Apostle, but with this intention that the Gentiles to whom God sent his Gospell, and gave them Faith to beleeve it, should take the better notice of their sin, and in what particular they departed from the Faith they had received.

CHAP.

CHAP. VIII.

All the five Articles are and have been without controversie among the Gentiles.

WE cannot do as some have done, slander the Church of *Rome*, and say she denies all the Articles of the Christian Faith. I dare not say she denies any one of them: but with the Apostle yeeld the Articles to be without controversie, and say the error lies in the corruption, and that of the *five Articles*, as the Apostle hath mentioned them, which he assumes in the opposition and laies it down with the doctrines he mentioneth in the next verse; as any judicious Reader may observe that loves the Truth, and will not strain it to more matters then the text alloweth: and in this *Daniel*, *S. Paul*, and *S. Iohn* concurre to marke out the fourth Kingdome for the subject of apostasie in this sin.

SECT. 1. *What is the glory of Christ?*

Hebr. 1. 4. It is *the obtaining of a more excellent name then Angels*: for he obtaines it by *Nature*, as the Son of God; by *Grace*, as the Son of Man; and by *Merit*, as he is both God and Man; and in all these three respects his glory is incommunicable, and for them all he is worthy of divine honor. He that advanceth our Saviour, never said to any Angel, *sit thou on my right hand*; but he says to them all, *worship him*. They are (saith holy *Athanasius Orat.* 3. *contr. Arian.*) *in the number of those that adore, and not of those that are adored.* It is too high honour for the mother of God, saith *Epiphanius* in his refutation of the *Collyridians*, and he brings this text in *Timothy*, and expounds the word not to be *a Devill*, but *a dead man*, and that to shew *Bellarmine* says he knows not what, *de Eccle. triumph. l.* 1. *cap.* 1. *col.* 4. *I say the Fathers speake against the Gentiles, who of wicked men made true Gods.* I pitty the man amazed with the truth to speake so ignorantly; was

Elias,

LIB. 4. *Elias*, *John*, *Thecla*, the mother of God wicked Pagans? yet the fathers speak against the worship of them.

SECT. 2. *Of the name of Christ obtained as he is the second person.*

Divine worship is either essentiall or personall. Essentiall is common to all the persons, and he that worships one worships all. Secondly, personall, and proper, and so he that worships the Son, worships him distinctly from the Father; and so as he obtaines the name of glory from his Father, so may we give it him distinctly, and not stand asking the question, Why should we bow more at the name of *Iesus*, then *Iehovah*? learne to give personall as well as essentiall honour, and that will satisfie thee of no wrong to God the Father to honor his Son distinctly.

SECT. 3. *The obtaining of a name and glory by Grace as he is the Son of Man.*

By the grace of union mans humane nature is united to the divine Nature of the second person, and so the Son of Man is to be adored, not as the *Arians* imagined, that they might worship Christ, as a creature; for the Fathers are most sound in this notion, and condemned most justly the *Arians*, not only for Heretieks in holding Christ not to be God; but also for Idolaters, in worshipping him as a meere man: We by the grace of union, not of adoption make him in the second place a Son to be worshipped, and so to worship him, not only distinctly from the Father and the Holy Ghost, but from and above all creatures, is our duty. The Crosse of Christ hath always been highly esteemed of Christians, and yet the Godly Fathers that taught them, have set it down for an undeniable truth, that to worship the Crosse is *Mos Gentilis*, a Pagan custome; which is not true, but in the generall, to worship a creature: for in the particular, there is no one thing they more abhorred.

SECT.

SECT. 4. *The obtaining of his name by Merit.*

It is most true that the Lord Jesus Christ hath by Merit brought salvation unto us: but some doubt of the merit of any honor to himselfe. We judge the contrary, and take those words to be causall, and not by consequent. *Phil.* 2.9. *Wherefore God hath highly exalted him. Heb.* 2.9. *For the suffering of death he is crowned with glory. Rev.* 5.12. *Worthy is the Lamb that was slaine, to receive honor and glory.* I see no such error to say the second person, God & Man, by suffering to merit both for himselfe and us: for himselfe a Name, and for us Salvation; and at his name to bow our selves, is no Idolatry: Papists that bow to Saints and Angels will be no Idolaters, and we that bow to the Name of Jesus must be Idolaters, by this undeniable Argument. He that bowes to a picture the object of seeing is an Idolater, and shall not he that bows to a sound the object of hearing, be the same?

SECT. 5. *The distinction between bowing in, at or to a name, and a picture.*

Isa. 42.8. *I am the Lord, that is my Name, and my glory will I not give to another, neither my praise to graven Images.* The Lord, his name and glory are all one: so is not a picture and the person it represents; and here Papists are past all distinctions that worship the picture, and the person with one worship, and it must needs be so; for it is impossible at the same instant, in the same act, to worship them asunder. It is dangerous, rash and savouring of Heresie, to say Images are worshipped improperly, they are simply and absolutely to be worshipped; and he that bows down to an Image, does to it and God the same worship: for how can he do otherwise in one act, at one instant, but do one worship to both? It is not remembrance, but the reverence of God that his picture receiveth; and if it be a creature, then farewell the distinction of *Latria*, *Dulia*, and *Hyperdulia*, they are but dotages in devotion, we may give *Latria* to a creature,

Lib. 4. an abomination the Fathers never understood, nor these nice distinctions, but count them all Idolaters that practice any part of this worship.

Sect. 6. *What say you to prostration before the Arke, Psal. 99.5. and Throne, Rev. 4.10?*

These places answer themselves, We worship not the things, when we worship God towards them; and we are beholding to the Papists, they will speak plainely and make it manifest to all men, that we differ in the same gesture. They turne themselves to Images, as we do to the memorials of Gods presence, but they worship that they turne unto, but so do not we.

Sect. 7. *The opposition in the office.*

The glory of Jesus Christ is the office he now holds in Heaven, and that is, that he alone is admitted of God the Father to be our advocate and intercessor. 1 *Cor.* 8.5. There be many Lords and Ladies imagined to lead us to God: but the truth is, *vers.* 6. that he is the Lord that can do it. By him we are, and by him we must be brought to God the Father. The place is worthy the marking even in those particles *Of* and *By*. The Father is the first person, and therefore to shew it, the Apostle says, of him are all things; and we poore men above all creatures are for him, and without us he cannot have the glory of his creation. The Lord Jesus is the second person, and by him are all things made: but we in speciall are by him redeemed, and by him are brought to the Father as the only Lord we must rely upon. In our baptisme we renounced all others; and the Fathers call them *Daemons* we renounced: how do then miserable Christians returne to their doctrines again? sure I am, if the Fathers were alive, they would say wee renounce our Baptisme.

Sect.

SECT. 8. *A comparison between the Dæmons of Christians and Pagans.*

They agree to their credit in three things, in the which lies the whole mystery. First, in their *originall*. Secondly, *Office*. Thirdly, *Worship*. Their originall or canonization is their death and vertues. The men of the Golden age of the world, say *Hesiode* and *Homer*, being dead were for their vertues promoted by the celestiall Gods to honour, and they took degrees in heaven and had their commencement and proceeding: first, to be called *Heroes*, and then in the second degree, *Dæmons*. It was an unhappy policy of the Fathers to put down the schoole of *Libanius*, who taught his Scholers in their declamations to cry, O ye Ἡρῶες and Δαίμονες! to forget them the Fathers gave way to another cry, O ye blessed Martyrs! Yet far from Popery and Idolatry, as may be read in *S. Basil*, who was this way much addicted.

SECT. 9. *S. Basils advocation of Martyrs.*

An instance in him will serve to cleare all the rest, and rescue them out of the hands of Papists, *Hom.* 26. *de S. Mamante*. *Mamas* the Martyr is called a *fellow-helper to prayer*. And as *S. Paul Rom.* 15. 30. 2 *Cor.* 1. 11. cals upon the living *to strive with him in prayer*, and to be his *fellow-helpers*: So the dead Martyrs are called upon, as injoyed in *Dreames to helpe* in prayer; yet says *Theodoret ad Græcos infideles, Serm.* 8. μὴ οὖν ἀντίσωμεν, let us not be so mad as to make them our Mediators like *Plato's Dæmons*, or any other in that office, but Jesus Christ to pray for us in Heaven. It would amaze any man, even in this common duty of charity, to see how the Fathers staggered not in the truth, but in their trust of dreames and visions, and disputed some of them roundly, as *S. Chrysostome* and *S. Augustin*, that they were but delusions to draw men from the word. Others that the presence of Martyrs was impossible in all places where they were invocated: and they that speake most were compelled to words

Lib. 4. of doubt; as ὡς ἔμαι, as I suppose, ἤ τις αἴσθησις, if there be any sense, εἰ μὴ τολμηρὸν τοῦτο εἰπεῖν, if it be not too much bouldnesse so to speake. If we had posts to passe with our letters to Heaven, as we may have to our friends upon Earth, it would be no more Idolatry to intreat the dead to helpe us in prayer, then it is to seek to the living: and the Papists in all this have no help from the Fathers.

Chap. IX.

A further declaration of the originall office and worship of the dead.

Sect. 1.

WE have heard that Pagans conceited the honor to be given to the dead according to their worth, and this they laid as a foundation of their office, which was an advancement in Heaven, to be mens mediators upon Earth; for the which they received the honor of Temples, Images, Altars, Sacrifices, Spectacles or Plays, prayers, and divine service. This is not far from the renewed doctrines of dead men amongst Christians. Who more worthy of honor then Martyrs? who more fit to be mens mediators in heaven, & upon earth to be worshipped? I find in antiquity Temples and Churches called by the names of Men and Angels, but Pope *Leo* will honestly explaine that, not to be meant of the Consecration of any Temples to them, but as he sayes, *Basilica S. Petri Deo vivo consecrata, &c.*

Sect. 2. *What is the place of our Saviours honor?*

The place is also incommunicable, and God the Father will admit none into his Throne of divine worship, or to receive the honor of prayer, but he that is as himselfe. Divinely *S. Augustin Ep. 119. ad Januar. cap. 11. In the first commandement, any similitude of God in the figments of men is forbidden*

den to be worshipped. Not because God hath not an Image, but because no Image of him ought to be worshipped, but that which is the same thing that he is; nor yet that for him, but with him. It is to be noted, *Rev.* 3. 21. that Christ yeelds his owne Throne to the Saints to sit with him in glory: but not his Fathers Throne, in which he alone may sit with his Father, and receive the honor of our prayers. *Bellarmine* quotes the definitions that the Fathers have made of prayer, and neither he, nor they, brings one that points to any other object, but God alone; and I would faine understand how Papists will define a prayer made to a Saint, and not be ashamed of it, and the strangenesse of the language that never uttered such a blasphemy.

SECT. 3. *The time when this sin should discover it selfe.*

The Apostle assignes for it the *latter times*, and therefore we must learne so to consider it, and leave off our long litigations of all by-Controversies, and study this great one reserved for our times; and take the sin aright, that is, study hard the *Doctrines of Daemons* taught by Philosophers, and see how good Divines unawares are plunged in them, and others as ignorant another way have started aside at every shadow, and made Popery every thing but that which it should be.

SECT. 4. *Who they are that are thus fallen.*

The Apostle sayes *some*, and least we should think they are but a few and not much to be regarded, take notice that *some* is either opposed to many, or to all, and I take it in the latter sense, All shall not depart, and yet they are not a few: but *some* is taken as 1 *Cor.* 10. 7, 8, 9, 10. *Some were Idolaters, some fornicators, some Tempters of Christ, some murmurers.* The story will tell us this *some* was a great *summe*, and few escaped the pollution, &c.

Lib. 4.

Sect. 5. *From what they depart.*

The Apoſtle ſayes, *from faith*; not totally, nor in any part: not from all the parts of faith, but that eſpecially is corrupted, which concernes Chriſt as he now is at the right hand of his Father, and that not by extruſion of Chriſt out of his office, but of intruſion of others, as partners with him in the ſame. *Coloſ.* 2. 9, 10. there is *fulneſſe in Chriſt*, and we need to ſeeke to no other to ſupply our wants, for *we are compleat in him*: ver. 19. they are ſaid *not to hold the head*, which with him give heed to be helped by any other. The worſhip of Angels was not intruded upon the *Coloſſians* to leave Chriſt; for then the Apoſtle ſhould not have proved Chriſt to be ſufficient, but that he was a Mediatour and ought not wholly for Angels to be forſaken: but his argument is againſt the worſhip of Angels at all, or in any ſenſe, becauſe it is in vaine to joyne them with him, of whom neither he nor we have need to uſe them at all to obtaine ought for us by their mediation. This I deſire ſtill may be obſerved to ſtay our quarrells, and neither make us negligent of what we ſhould underſtand, or over diligent to charge Papiſts with more then may diſcover their ſinne.

Sect. 6. *By whom they are ſeduced.*

The Apoſtle ſayes they are ſeduced by giving heed *to ſeducing ſpirits*, which may either be interpreted of *Devils* or their *Doctours*. S. *Aug. de curâ pro Mortuis, cap.* 10, 11, 12, 17. hath many judicious obſervations of viſions and dreames, and ſayes it is no wonder for the dead to appeare in a mans ſleep, when neither thinkes of it. He that thinkes he ſees a ſoule when he ſees but the ſimilitude, is deceived, if he conceive that ſoule is by him, or that dead man to be by him, whoſe ſimilitude his own fancy repreſented unto him. *Eulogius* being to explaine an obſcure place in *Cicero*, I, ſaith the Father in his ſleepe expounded it; not I, but my Image, I being as ignorant as he, and ſo farre beyond the Sea, either doing or dreaming

dreaming some other thing, and nothing at all caring for his cares. Such things he notes downe may happen in raptures and extasies. Spirits are often very fancies, and who will found his faith upon them? He speaks also of Devils, and instanceth at *Milleine* what they confessed, in living men possessed by them; as also of the Martyrs *Protasius* and *Gervasius*, and S. *Ambrose* the Bishop then living, beseeching him to spare them, when he was utterly ignorant of what they did.

SECT. 7. *Two memorable places of two godly Fathers that lived when this great deceit was working to bring in these Damons.*

S. *Augustine* in his tenth Chapter of the care for the dead, tels us that the dreames of his dayes were fallacies in Christian faith, and led men into great errours; and it was just that credulous men should suffer such delusions. S. *Chrysostome* is more large, *de Lazaro, Conc.* 2. 4. *To.* 5. *edit. Savil. p.* 235, 236, 256. The Devils say, they are the soules of good Monks, and get credit; but the best is not to beleeve them. He goes further and taxeth his times with deceit and corruption from the dreames of dead men, and concludes that the Saints are so included in heaven, that they return not back to the earth to tell the things that are done in heaven; and he gives this reason, lest wicked Devils should thereby plot a thousand guiles, bring much deceit into our life, and from thence take occasion to practice all their devises. It perplexed the minde of S. *Augustine*, and he confessed it to be above his strength, to define the controversie, whether Martyrs themselves were present, or their Angels; and the difficulty rise from diversity of places, and their distance, and that it was the sole propertie of God at one time to be in many places.

SECT. 8. *Seducers living.*

Spirits are made Seducers by the Apostle, and *Synesius* in his time, said there were many both private men and Priests, who fained certaine dreames, which they called revelations,

Epist.

Lib. 4. *Epist.* 54. Take all and see what just cause the Apostle had to lay all this wickednesse upon *seducing spirits*. First, the soules of men were brought in to present themselves to the living in their dreames, and promise them helpe: for which S. *Basil* bids men be mindfull of the Martyrs that have appeared unto them, been helpfull to their prayers, and who being called by name have come unto them, and by their works shewed themselves to be their benefactours. *Hom.* 26. *de* S. *Mamante.* Others have suspected these Spirits for worse creatures, and he that hath dominion of both, rather shuts up heaven, then suffers soules to depart, that we might feare wiles, Devils in these doings. Lastly, deviliſh men have become the doctours of these deceits, and done worse then those that have been deceived, and because they could not have enough from the Devils, have themselves been Devils, and dealt cunningly to catch the simple.

Sect. 9. *How may we know these Seducers?*

The Apostle gives them five *Characters*: first, he makes them horrible lyars: secondly, men of most wretched consciences, not caring what they say, and sensesse of any sinne, as seared with an hot iron from hell to tell and practice any lie, as the *Romane golden Legend* will testifie, of the which the more ingenuous and conscionable Papists have said, that the Authour of it was a man of a leaden head, brasen brow, and of a steely and stony heart: thirdly, abominable hypocrites, that shewing the outside of Christians, had no other insides but to serve the Devill: fourthly, they forbid marriage, as the pollution of Priests, and themselves will be single, and as the Apostle sayes, free from wives; but how they keepe their virgins pure, all the world knowes by Proverbe, that they have a law not to marry, and a custome not to live chaste; and many Cities will not entertaine them, till they know their Concubines to safegard their owne wives from their temptation: fiftly, they forbeare meats that God hath sanctified, and to be temperate, avoyd no fruits, no, not of the vine; but flesh, because they professe they are not in the flesh,

flesh, and are not ashamed, *Rom.* 13. 1, to say by *Anima* is meant *Animalis homo*, but they be *viri spirituales*, no animalls but spiritualls, both they and their goods, and they are so Gods as men have nothing to doe with them; and it were well they would have lesse to doe with both sexes, men and women, not by way of instruction, for that is a Priests duty, but by way of dominion and corruption, which ought not to be in so holy men.

SECT. 10. *What doe these Seducers draw men unto?*

That is defined and determined to lie in the *Doctrines of Damons*, of the which we have said enough by way of discovery, and judge we may now make use of it to discover both Popery in the proper errour, and the mistake of it in the false imputations of our dayes. I desire peace with all men, and if by speaking the truth I cannot obtaine it, my care is over in the discharge of my Conscience to all men.

SECT. 11. *What is Popery?*

I confesse all is not Popery that Papists professe; for we were enemies to our selves, if we should not defend them, in what we defend our selves. *Daniel* that makes us all one Kingdome, sayes we shall all forsake the gods of our Fathers, and that is necessary to make the Gentiles Christians; and the second that followes, that makes us all compleat Christians, and that is the regard and reverence of that God or Lord Jesus Christ, that our Fathers would not receive; and this makes us all one Church; and it is set forth by a Masculine birth, *Rev.* 12. 5. The woman long laboured to forme Jesus Christ in the *Romane Monarchy*, and by her patience she prevailes, and is mounted upon the *Eagles wings* to escape the *Dragon*, as *Israel* did *Pharaoh*, Exod. 19. 4. and comes, as she did, into the Wilderneſse to serve God more freely, and there she is corrupted with Idolatry, as *Israel* was, and appeares as an Harlot, *Rev.* 17. 3. and the Beast, the *Romane Empire* beares her, and the false Prophet, *Rev.* 13. 11. rules both

Lib. 4. her and it. His two hornes being the double power of Christ in the Keyes, brings him to that rule that *ver.* 12. expresseth.

SECT. 12. *It is a double errour in the Church,*

First in faith, not like *Julian:* to deny it; but like a Christian to corrupt it. To maintaine it to the death, and in honour to exceed; for *Daniel* sayes of the King that he shall do what he list with religion, yet shall be most religious, and shall devoutly worship the God his Fathers knew not, with his servants and best honoured friends. S. *Paul* will not have him questioned for a Christian: but admonisheth him and us of an errour in faith, and points out the Article where it shall lie, and defines it to be in the *doctrines of Demons*. To the which if we shall joyne *dominion*, we shall have both the errours, the one in faith which is *Idolatry*, and the other in Church orders, which is a *supremacy* above all Princes and Priests: so that Popery may be defined an Apostasie from the sole faith of Christs intercession, with an excessive dominion in making all men subject to one man, for the salvation of their soules.

SECT. 13. *How is Popery mistaken?*

All *Presbyterians* mistake it, and place it in the Episcopacy and ceremonies of the Church, and study nothing else but the banishment of Bishops, and the observation of all due order and decency in the Church. I remember a Story of a clowne in *Plutarch*, that gave his voyce for the banishment of *Aristides*, and being asked of him unknown, if he knew the man, answered him, he understood nothing of him, but that it troubled him to heare that he had the honour to be called a just man. If I might not exasperate the male-content, that are neither well full nor fasting, I would but aske them, Are they well read to justifie themselves in their new orders, and doe they know what callings and comelinesse in the Church they oppose? I must needs say, for my part, without prejudice, I have sought for both, and [illegible] so much better for the search, that

that I am certain, they are ignorant both of the word of God and all antiquitie, that travaile of this new birth, which if they bring it forth, will not worke against Popery at all, but make it more firme, and bring true Religion into a very confusion, which God for his mercy sake keepe from us. Lib. 4.

CHAP. X.

A true Church, a false Church, no Church.

BELLARMINE in his notes and markes of a true Church, makes Succession one of them, and from it concludes the negative, but not the affirmative, wisely foreseeing his errour and danger. Where there is no Succession, there is no Church, and that's against Heretiques: But it will not follow on the contrary, where there is Succession, there is a true Church, for then there should be salvation out of the Church of *Rome*, and no necessitie of subjection to the Pope to attaine the same, or bee the infallible Judge of faith; for the Greeke Church that was never subject to the Pope, hath as good Succession from the Apostles, as *Rome*. *Baronius* in his *Annals* reporting the dispute that was between the *Jewes* and the *Samaritanes* in this point, forgets himselfe in his conclusion against us, and gives us full proofe of a true Church against himselfe; for the *Jewes* brought not one, but three Arguments against the mountaine of transgressours, for so they were called that followed *Manasses*. The first was indeed the perpetuall succession of Priests at *Jerusalem*: but the second was the law of *Moses*. Let them by either disprove our Church, and we will confesse we are either no Church for want of succession, or a false Church for want of true doctrine.

The mystery of the true Church in the twelve Tribes.

Rev. 7. The number, order, and names are such, as we have not the like againe in all the booke of God. The num-

Lib. 4. ber numbering is twelve, both in the Tribes and their thousands, to shew both their rulers and religion. Their order is to combine the naturall and adopted sonnes in one body, to shew that there is no respect of persons, but God receives the Gentiles as well as the Jewes into his Church: But above all, their names are so placed in the Catalogue, that they define and separate the Tribes from the Tribes, and the true Church from the false, as may appeare by the Catalogue, excluding *Dan* and *Ephraim* for Idolatry, and yet by adding two other names, makes an exact Catalogue, to the admiration of Gods wisdome to all such as will duly observe it.

The mystery of names explained.

Judah *is the confession or praise of God.*	Reuben *is the sonne of vision.*	Gad *is a companie or congregation.*	Ashur *is blessed.*	Nephtali *is wrastling.*	Manasses *is oblivion.*
Simeon *is obedience.*	Levi *is adhesion.*	Issachar *is a reward.*	Zabulon *an habitation.*	Joseph *shal adde.*	Benjamin *the son of the right hand.*

The true Church confesseth to God in Christ, as a blessed societie, and wrastleth with those that forget their obedience, as Dan *and* Ephraim, *the Authors and harbourers of Idolatry, both in the dayes of the Judges, and* Jeroboam *the King of Israel. These by adherence to the truth, get the reward of an habitation in heaven, which shall be added unto them, either as the sons on the right hand, or by Jesus Christ, which is as Gods right hand to give us all things.* They that by faction and falling from faith, lose this happinesse, are most miserable. I cannot but tremble to read *Hales* reasons of praying to Saints. *Their light, our love, Gods honour: Their light,* we who are not able to contemplate the highest light, must behold it in the Saints, a manifest wrong to him that is the sonne of vision, and in whom alone our accesse is to God. *Our love* of some Saint, more then Jesus Christ. He sayes we are miserable men that doe so, and yet God is willing we should doe it, having compassion on our misery; when indeed such doing is not to be pitied, but punished. *Gods honor* is not to implore the patronage of Saints,

but

but our prayers to them are a dishonour to him. *Rome* in this is a false Church, like *Dan* and *Ephraim*, and I must needs confesse, I feare many, to oppose this falshood, extend it so farre against the Episcopacy, as to make themselves no Church at all. LIB. 4.

CHAP. XI.

Popery is the excesse of Episcopacie, and Presbytery the defect.

SECT. 1.

MEN that like not the meane, desire alwayes to maintaine the extreames. He that is for the Presbytery, is equally affected to the Pope and Bishops, and might if his malice would suffer him, distinguish them to his own peace and the peace of the Church. *It shall not be so amongst you*, that is, my Apostles, not all Pastours. One Apostle is not to be over another; but all the Apostles are to be over all others, and not every Pastour to be equall to an Apostle, as *Diotrephes* will be, as good an example of pastorall paritie, as the Pope is of an universall Monarchy, and might shame them as much of their parish Popes that will be under none, as they judge it our shame to have Bishops that will be over all.

SECT. 2. *S.* Ambrose *a good moderator of these extremes.*

Comment. cap. 3. 4. *ad Eph.* He hath these foure conclusions. First, *they that are in Orders have one ordination*, that is, in the kind, not the degree. We have some that find fault with our Deacons, and in derision call them halfe Priests, and see not in their own Orders the deformity of Church Government. Their Deacons are to distribute things temporall, and have no relation to the things that are proper to the Church, but to that which is the duty of every mans charitie, and needs not an office, but may be in all offices both of calling and

Lib. 4. christian love, and needs not an office in speciall, or if it doe, it nothing concernes Church orders, which have all respect unto the soules of men, and in some degree give almes that is spirituall not corporall; and therefore an halfe Priest derided by them is better then no Priest at all, and yet to be counted absurdly, one in Church orders that hath no Orders, and to rule and be over the Church, which at the most hath no more to doe then collect and distribute the charitie of the Church. In *Justin Martyrs* time, that which was given every Lords day, was left in the hands of the Bishop, and by him disposed of as there was need. The Apostles were the first the Church trusted, and because they were distrusted in committing that care to others, they willed the Church would please it selfe in their owne choice, and they chose them, as may appeare both by *Steven*, and *Philip*, that had care of soules, and were in Orders before they assumed this office, which was not their whole attendance in the Church.

Sect. 3. *The second Conclusion.*

All who are ordained have not the same order: Every Bishop is a Presbyter; but every Presbyter is not a Bishop. He is a Bishop which among Presbyters is the first and chiefe Presbyter. He instanceth in *Timothy*, which was ordained a Presbyter, and because he had no other above him, was a Bishop. Lay-Elders are the second order in the defective Presbytery, and they must needs be out of order, for what have Lay-men to doe to rule the Church by the power of the Keyes? If Popery in the excesse be the Churches tyranny, what is this in the defect, that exceeds so much the Pastours, that for one of them they must have two Lay-men at the least in the Consistory, and the Keyes in their hands, quite taken from the other, who are but slaves to execute their decrees, and to publish in the Congregation, all they shal sentence in their Conventicle, be it just or unjust. *Bellarmine* to abuse Emperours, sayes, they call Councells by the command of the Pope, and subscribe them by the like authority. We know Councells, even the best, and most generall of them, have confessed they

were

were called by Imperiall Edicts, and humbly intreated the Emperours that they would ratifie them by their ſubſcriptions to their decrees: yet Emperors, that called Councells, & were Preſidents in them, and gave them their confirmation, were no ſpirituall Judges: but as the godly Fathers confeſſed themſelves in one ſenſe to be the Emperours Judges; ſo the Emperours honoured them as the Judges of Chriſt, and wholly committed the abſolutions and anathematiſmes of the Church to their power, and medled no further, then with the bodies of thoſe whoſe ſoules the ſpirituall Paſtours condemned or abſolved, as Jeſus Chriſt had commanded them.

SECT. 4. *The third Concluſion.*

In every Biſhop are all the orders of the Church, and therefore he alone may ordaine, and of him orders muſt be received. *Lay hands ſuddenly on no man*, 1 *Tim.* 5. 22. The charge is to *Timothy*, which the Father makes a Biſhop in the higheſt order of the Church, and *S. Paul* commits to him both the Churches juriſdiction, and the Churches ordination. Two things ordinary, not to all Paſtors, but firſt to the Apoſtles, *Matth.* 28. 19, 20. then to their followers: and frivolous is that objection, the Apoſtles were extraordinary; and *Timothy* was an extraordinary Evangeliſt. Underſtand both and gaine the truth from theſe Gaine-ſayers of it. The Apoſtles were extraordinary: but not in the ordination of men, to preach and baptize, and the power to command the obſervation of what Chriſt commanded; for ſo he is with them to the end of the world. Now as Chriſt took theſe to be with him: So they took others to be with them, and *John Marke Act.* 12. 25. is the firſt we read of, and are willing to call him, and all that ſo followed the Apoſtles Evangeliſts, and in this they were extraordinary; for neither they nor the Apoſtles were always to be travailers. That was not the perpetuall trade of the Miniſtery, as it is now of ſome ſtragling *Levites* that love to wander. *Evangeliſts* they were, and at liberty to preach the Goſpell, whiles the Apoſtles lived, and uſed them, in all places: but when they were dead

or

LIB. 4. or left by the Apostles to rule some Churches that ceased; and it was not of the essence of their Priest-hood to be Ubiquitaries, but they might be fixed to places, and do that which the Apostles did; and to say either of them in the jurisdiction or ordination were extraordinary, is senseless. An Apostle that is at liberty for all places, may tye himselfe to some one place, as *James* to *Jerusalem, vide Gal.* 2.7.

SECT. 5. *The fourth Conclusion.*

He in whom are all orders is (as the Father says) *primus Sacerdos, the first Priest*, that is *Princeps Sacerdotum, the Prince of Priests:* which saying if we compare it with *S. John Rev.* 4. 4. and that place with 1 *Chron.* 24. 3, 4, 5. and all this with Antiquity, he shall be very absurd that will not absolve himselfe from that hard censure, as to consent to Popery, because he maintaines the Episcopacy, or to wrong Jesus Christ, because he is an adversary to the other extreme of an unjust Presbytery. The Τὸ ἱερατικὸν or sacred order of Priesthood, and the distinction of it, was never knowne (says one) before the beginning of the third Century; and *Tertullian* taketh the one, says he, for a Church custome, as *S. Hierome* does the other.

SECT. 6. *Tertullian and S. Hierome mistaken.*

Exhort. ad Castit. Differentiam inter ordinem & plebem constituit Ecclesiæ authoritas. Hier. Comment. 1 *cap. Ep. ad Tit. Episcopi magis consuetudine, &c.* It is strange that the distinction between the Laity and the Clergy, the Bishops and the Priests, should be the custome and authority of the Church, and not the command of Christ. *Medina* a Papist says flatly *S. Hierome* for this consented with *Aerius* the Heretick, and for this some others applaud both the Father and the Heretick. We must not go to men to know the meaning of any author: but the author himselfe. *Tertullian* says, Laicks are Priests, but he meanes it as *S. John* does, *Rev.* 1.6. They are so to God, not to Men. Every man in prayer may be his own

Priest

Priest to God: but God hath made some of many to be Priests in the Church, and the authority of the Church in that is divine. *S. Hierome* would have a Bishop know his Order of Priesthood, and not be proud of it, as he would have Priests in subjection, not to be stubborne to their Bishops. The Elders governe the Church in common, and custome advanceth some of them above others, which at the first had no such disposition from Christ. It came in with faction amongst the Elders, and the faction was, as the Apostle relates it, *Act.* 20. 29, 30. *to draw Disciples after them.* Against this *S. Paul* watched in his own person three yeares, and appointed others to watch, as *Timothy* before his death. Whiles the Apostle watched, the Elders were equall: and in all Churches, where the Apostles were present, or had hope to come again, they kept the power to themselves, and made all the Elders equally subject to themselves. But *S. Paul* now tels the Elders of *Ephesus*, that he should see them no more, and therefore he left them *Timothy* to supply his care; who continued there from the time the Apostle went into *Macedonia*, before he went the last time to *Jerusalem*, from whence he was sent to *Rome*, where he lived two yeares without molestation, and sends to *Timothy* of his after troubles, and wils to see him before he die, which he does, and sends him to *Philippi*, where were many Bishops, that is, Elders, for both words are common; and they dispute vainely from words, that take them not as they are directed by their Ancients, who confesse that at the first all Elders and Bishops were equals, and good reason they should be so, whiles they have the Apostles over them, whose care was that some one of them should take upon them their place, and be as they had been, in the Jurisdiction and ordination of the Church: So that *S. Hierome* needs not *Medinaes* Medicine, of toleration and dissimulation of Heresie in the Fathers, which in Hereticks might neither be tolerated nor dissembled. Lib. 4.

Lib. 4.

Chap. XII.

Popery hath an Image, a Number, a Name and a Marke, to discover it.

Sect. 1.

BY Image, I meane the Religion of Popery. By Number, the Professors of it. By the Name, the power that commands it: and the Mark, the obedience of them that are commanded. I am willing to give the full scope to look into Popery, but I would not have men over-looke the error, either by too great ignorance of it, or strange curiosity to say what it is not in a wilfull humor to be too observant of Bishops, and as wilfully bent for a groundlesse Presbytery.

Sect. 2. *What is the Image?*

Rev. 13. 14. The Lamb with two hornes, says in the behalf of the Beast with ten hornes, *Let us make him an Image*, that is, restore his Religion, which was wounded, when the Fathers Gods were forsaken, as *Daniel* hath told it; and it is no other then *S. Pauls* doctrines of the spirits of men and Angels. He that gives the counsell is one that professeth the power of Christ, that is, is Vicar generall, and to play the *Dragon*, puts out the Lambs hornes, and hides his sin with the honor of Christ and his servants. Who knows not the religion of the sixt head of the Beast to be Paganisme? What now can heale this wound, but a like Religion? and Christian Idolatry is so like it in the Originall, Office and Worship, that nothing but a bare name puts the difference, and deceives the World to beleeve that Christians cannot paganize, or the Leopard be reconciled to the Dragon, *Rev.* 13. 2.

Sect.

SECT. 3. *What is the Number 666?*

Rev. 13. 18. It is wisdome to count this number, and to men it belongs and not to Beasts, to be good Arithmeticians. The history is of Beasts, but men must understand it, and it will be ease to make the account. The number numbred is by six, as the other is by twelve, and as twelve by succession is the true note of a Christian Church; so is six of an apostaticall. Who is so blind as in twelve sees not the Apostles to be both for Doctrine and Ministery, the first founders of Christian Religion? So he is ill sighted that in six sees not the like mystery. We count by one to ten & by ten to an hundred, & that is the greatest number the Beast hath. In the hundreds we have no more then six: In ten, and one the like, and therefore six is the mystery. The heads of the Beast, for which the Image is made are seven, whereof five had no being when *S. John* writ this book; the sixt was, and the seventh was to come, both which heads are one for Religion, and it is the sixt head that paternes the seventh, which is said to succeed, *Rev.* 13. 2. in power to command, in the seat of command, whose authority is great to raise up the decayed *Dragon*. This is the number that refers us to the Dragon, as that other does to the twelve Apostles.

SECT. 4. *What is the Name?*

The number is greater then the name, and there be more Idolaters that consent with the doctrines of the dead, then subject themselves to *Rome*. The *Greek* Church is in the number, though it be not under the name, and therefore the name draws us to the *Latin* Church, *sed non in hoc nos gloriabimur*, was spoken by *Irenæus, lib.* 5. *cap.* 5. upon a lesser occasion of the Popes contention with the Eastern Churches, then would be said now, if he were alive. Certainely the name *is* at *Rome*, for who knows not that Names signifie authority, Lordship, or Dominion? and who call for subjection to this Image, but the Pope? and numbers all that he can to be

Lib. 4. of his Religion, and hath wrought mightily with the *Greeke* Church, to come under his name; so that Idolatry is not properly Popery, till the Pope have stamped his name upon it, and so the name is a further explication of the Popery we should avoid, and in what we should shunne it.

SECT. 5. *What is the Marke?*

Rev. 13. 16. alludes both to the custome of Masters, and great commanders. Masters of old marked their servants in their foreheads, and Emperors their Souldiers in their hands, *test. Rodigin. lib.* 5. 33. The Conquerours marked and matriculed the men they swore to their obedience, with some priek in their flesh, as *Vegetius* writes *li.* 2. 5. and *Ætius* says *lib.* 8. 13. they are called (*stigmata*) markes or prints in the face, or some other parts of the body, such as Souldiers had usually in their hands: and *Lipsius lib.* 1. *de Milit. Rom. Dialog.* 9. layes it down thus, *Princes gave their captives their cognizance in their flesh, and Souldiers were stigmatized in their hands, and the Emperors name was written or impressed upon them.* Hence, saith he, *S. Aug.* cals Baptisme *the Royall character of Christ. S. Chrysostome* cals it as *S. John* does, *Rev.* 7. 2. and he says further that the custome was from that manner of Emperors setting their names upon their Armes and Ensignes; & from thence it came to be of use in sacred things, that those that were consecrated to the Gods bare their marks.

SECT. 6. *What is the marke of Jesus Christ?*

Baptisme in his name without the division of him. 1 *Cor.* 1. 13. *Is Christ divided? was Paul crucified for you? or were yee baptized in the name of Paul?* We must have an intire Christ, and tye our selves unto him, taking heed how we intertaine any other Master or Mediator, either in Heaven or upon Earth. We may neither hold upon the living, nor the dead, and divide either our selves between them and Christ, or Christ and them amongst our selves; and do as *Alexander Hales* warrants his worshippers, to go to which Saint we like best,

beſt; and if we love and affect him more then the Lord Jeſus Chriſt, God will have compaſſion upon us, being miſerable men, the objects of mercy, and in that to be pitied of him, who accepts us in the prayers of the Saints. *Photius* cals them *Angelites*, and S. *Auguſtine* and *Iſidore*, *Angelickes*, that worſhipped Angels, and S. *Iohn* calls them *Gentiles*, *Rev.* 11. 2. that worſhipped Dæmons; and yet none of theſe forſooke Chriſt further then to divide him and themſelves, and like the worſhippers of *Baal*, halt between two thoughts, and for the object make God the one halfe of their worſhip, and *Baal* the other. It muſt be *God* or *Baal* alone; for that which S. *Auguſtine* obſerved of the *Romanes*, is here moſt true. He wonders at the Pagan Romanes, how they could entertaine the Gods of all the Countryes they conquered, and ſo much contemne the God of *Iſrael*, as to eſteeme him and his religion too baſe for the Romane glory. He conjectures this to be the reaſon, the jealouſie of God, that he would not be as other Gods, a companion with any. *Daniel* notes downe the contempt, *Chap.* 11. 38, 39. more then any other of the Kingdomes, which all did reverence to the true God: this onely was the moſt regardleſſe of him.

CHAP. XIII.

Why the fourth Beaſt, Dan. 7. 7. *is compared* Rev. 13. 2. *to a Leopard for ſhape and likeneſſe, to a Beare for his feete and progreſſion, and to a Lyon for his mouth and language.*

SECTION I.

THe *Leopard* in *Daniel* is interpreted to be the King or Kingdome, and the varietie of his ſpots in his ſhape ſerve to ſhew the diviſion and diſtraction of the Kingdome of *Greece*, or the third Monarchy. *Alexander* was the great horne of power that puniſhed the *Perſian Monarchy*, and put an end to it, and that with ſuch ſpeed,

Lib. 4. as if his power had been winged: yet the multiplicitie of his wings, heads and hornes, sheweth the breaking of his power: and the holy Ghost prosecutes the story of it to the little horn that sprung out of one of the foure great hornes, and serves to shew still the distraction of the Kingdome, for to him by birth belonged not the Kingdome, but to another he destroyed, and by flattery and falshood entred as a Tutour, and became as a Tyrant, unjustly usurping the right of another. This was *Antiochus*, in whom *Daniel* ends the Story of the third Beast.

Sect. 2. *What is all this to the fourth Beast?*

A notable expression of many things in the *Romane Monarchy*. In the two first we heare of no multiplicitie of heads and hornes, but an uniformitie of Government without alteration or change in the forme: but the *Romane Monarchy* exceeds even this in heads & hornes, and with the ten hornes a little horne steales up with them, and over-tops them, and roots them up in *Italy*, and the holy Ghost counts their number, and History records them. First, the *Greeke Emperours* are excluded. Secondly, the Kings of the *Longobards*. Thirdly, the *French Kings*, and so the little horne is at peace for *Italie*, and *Rome* with all Princes: and as *Antiochus* polluted or punished the *Jewes* for his Idolatry; so does *Antichrist* all Christians he can subject unto himselfe, or make to suffer that will not obey him in his Religion. Furthermore, *Isidore lib.* 12. 2. sayes the *Leopard* is a friend to all Beasts but the *Dragon*, and therefore we may wonder how S. *John*, Rev. 13. 2. makes them friends.

Sect. 3. *The Leopard and the Dragon reconciled.*

The *Leopard* succeeds the *Dragon*, as well in religion as rule, and if we compare their religions together, they are as adverse as any *Leopard* and *Dragon* can be; for the one is Christian, and the other Pagan, and what more opposite? yet in the worship of the spirits of men and Angels, what more

more friendly? Againe, the *Leopard* by his ſweetneſſe allures all Beaſts unto him, and by his ſwiftneſſe he fetcheth in them that would fly from him, and therefore apt is the *Leopard* to give us the ſimilitude of this Beaſt.

SECT. 4. *The Lyons mouth.*

The *Lyon*, Dan. 7. 4. is the Embleme of the firſt King, or Kingdome, and his mouth, *Dan.* 3. 4. cryes, *To you it is commanded, O people, Nations, and Languages, &c.* that you bow to my Image, or periſh in my fury. The like is ſaid of the fourth Beaſt, *Rev.* 13. 15. and we need no more to make that manifeſt.

SECT. 5. *The Beares foote.*

The *Beare* in our foreſaid Prophet beares the Armes of the ſecond King of Kingdome, and we ſee *Dan.* 6, 5, 6, 7, 8, 9, *&c.* the proceedings of this Monarchy to have the progreſſion of law without mercy. So ſtable is the decree of Idolatry againſt *Daniel*, that *Darius* the Emperour hath no power over it. His Counſellers make it, the King ſeales it, and repents too late. He cannot ſave an innocent man, in whom his adverſaries being able to finde no fault, ſeeke it in his religion, and for that he muſt die; *It is a law of the Medes and Perſians which altereth not.* The King labours all the day to ſave *Daniel*, even till the Sunne ſet, but cannot deliver him. His God muſt doe it, for there is no mercy with men, whoſe pietie is nothing but policy to maintaine their credit againſt conſcience, and their greatneſſe againſt the goodneſſe of the beſt ſubjects to God and men. I ſhall not need to ſet the Beare of *Rome* upon his feete: He faſtens them ſo ſure, that if the Pope with his Councell have made a decree, it muſt ſtand. *John Hus*, in the Councell of *Conſtance*, had the promiſe of ſafe conduct: yet ſee theſe tearing Beares where they ſet their feete, *Quod non obſtantibus, that notwithſtanding the ſafe conducts of Emperours, Quocunq; vinculo ſe aſtrinxerint, by what bond ſoever they have tyed themſelves, be it promiſe, honour, oath, it matters not, the Pope will on*; and *Campian* vaunts and glories in this perfidi-

Lib. 4. perfidiousnesse, saying, *Rat. 4. Cæsar obsignavit, Christianus orbis major Cæsare resignavit; The Emperour hath sealed this with his promise and oath, but our Councell which is above the Emperour, hath repealed it; it shall not stand in force.*

Sect. 6. *What be the heads and hornes this Beast beareth?*

It is most certaine that the heads are *seven* in succession, if we looke upon the Kings, or severall Dunalties, and also seven hills, if we attend to the subject and seate of them. So S. *John* interprets them, *Rev.* 17. 9, 10. *The seven heads are seven mountaines, on which the woman*, or citie, *ver.* 18. *sitteth*; and so was the picture in S. *Johns* dayes, A woman in the habit of a Souldier, placed upon seven mountaines. This Image was buried in the demolition of it by the barbarous nations. S. *John* sayes, there is yet the tenth part of the Citie to fall, *Rev.* 11. 13. And Historians have observed, that nine parts are demolished, and therefore the beeing of the Citie upon seven hills is much obscured: yet see the providence of God that we may not be mistaken. The Christian *Romanes* digging in the ruines of the Citie have raised up this Image, and now it stands in publique, to be seene and read of all, that *Rome* is that seven headed Citie: and as true is the second interpretation, that there have been placed seven Kings, that is, seven severall formes of Government. The hornes are also expounded to be ten Kings, *ver.* 12. which are all crowned at once. In the time of the Dragon, *Rev.* 12. 3. they have no crownes, and we know the time, *John* 19. 15. when both Jewes and Gentiles said, *We have no King but Cæsar*. These times are altered, and the Gentiles have many Kings, and since the *Cæsars* ceased and expired in *Augustulus*, the Kings wearing crownes have been commonly ten, and though in bloudy warres they have buried one another, as they did the woman upon seven hills: yet God in this hath made the like resurrection, that the Romane Monarchy hath kept the character of ten distracted Kingdomes out of one.

Sect.

SECT. 7. *What be the names of blasphemy upon the seventh head?*

The Beast is said to have his heads crowned with blasphemy, that is the seventh head, for the sixt had crownes of better authoritie. *Rev.* 12. 3. And the Dragon is better approved of God, then the Beast; his authoritie, then the Beasts. Crownes are for Princes, and we must subject to them for conscience sake; and Christians must be carefull that *Cæsar* have his due: But to be under the name and authoritie of a blasphemer without power, is the wrong this seventh head offereth to his hornes, and their Crownes; nay, it is a wrong they offer to themselves, *Rev.* 17. 13. *to give their power and strength* to him to uphold his blasphemy, that is, his Idolatry; which is threefold, *Rev.* 13. 6. First, against the Deitie, and that is a wrong to the name of God. Secondly, the humanity, and that is the Tabernacle of this Deitie. Thirdly, the Saints and Angels, which have their dwelling in heaven. *Daniel* sayes, *Chap.* 11. 38. that this Beast shall honour the unknowne God, 1 *Cor.* 2. 8. and his honour shall be in Images, which he cannot abide shall be given to them, *Isa.* 42. 8. and in the booke of Wisdome, *Chap.* 14. 21. it is said to be the occasion of deceit, and for devotion to come in by calamity or tyranny, and is called the warre of ignorance, and no worship that God can receive. By *Tabernacle*, *Ioh.* 1. 14. *Hebr.* 8. 2. & 9. 11. is meant the humane nature of Christ, which man cannot, and yet will make it in the Sacrament, offer it for the quicke and the dead, and cause the living to adore it under the accidents of bread and wine, which subsist without a subject, and out of the substance of the which it existeth, and consisteth as a body to be worshipped. The invocation of the Inhabitants of heaven needs no further explication, and that Idolatry is called Blasphemy, *Isa.* 65. 7. *Ezech.* 20. 27. are of many places sufficient in the point.

SECT. 8. *Clemanges long since rebuked his Age for ignorance in the Revelation.*

Clemanges de corrupt. Eccl. statu, cap. 26. *What thinkest thou*

Lib. 4. *(O carelesse man!) of the prophesie of S.* John? *Doest thou beleeve it nothing concernes thee? Hast thou shaken off all shame with the sense of being nothing affected with thine owne danger, and dare deny a truth so nearly to advise thee, for thine owne good? Looke up and read the damnation of the great whore sitting upon many waters. Take into contemplation thine owne goodly doings, and thy future hap before thine end.* God make us wise so to doe. I have but one admonition, and it is, *Beware of the Lambe with two hornes, Rev.* 13. 11. Consider well who are Gods high Priests, the Priests of Jesus Christ, and the high Priests of the Devill. Gods high Priests were *Aaron* in the type, and *Iesus Christ* in the antitype; the one a Priest for a time, and the other a Priest for ever. The high Priests of Jesus Christ are the Apostles and Bishops. Be not ignorant, that in the Gospels frequent mention is made of high Priests in the plurall number, and they are such as S. *Iohn* speaks of, *Rev.* 4. 4. that is, they are patternes to instruct us, that Jesus Christ being come in the place of *Aaron*, hath his sonnes, of whom S. *Aug.* speaketh *in Psal.* 44. *Tibi nati sunt filii*, that is, Bishops, which are the Churches chiefe Elders, and he calls them Fathers, and placeth them by succession in the seats of the Fathers. These be the Elders S. *Iohn* saw and commends them unto us, and we shall doe well to follow them, and keepe our selves from the factious Presbytery.

Sect. 9. *The Romane* Pontifex Maximus, *and the observation of the succession of it after* Gratians *dayes.*

That the Roman Emperours received Priesthood with the Princely dignitie, is observed by all Historians, and it ceased not till the dayes of *Gratian*, who was the first Emperour that refused to be so called, and it is not without a mystery. You may reade it in *Onuphrius lib.* 5. *Fast.* who tells us out of *Zosimus*, that *Gratian* by an Imperiall Edict forbad the title, which being against the consent of the Senate, raised a mighty quarrell, which cost the Emperour his life, and *Maximus* set up in his roome, to maintaine the princely and priestly dignitie together, which *Rome* to this day hath carefully

fully looked unto. If *Gratian* deny to be *Pontifex Maximus*, *Maximus* by name ſhall be the *Romane Pontifex*: but the time of the change is come, both to alter Religion, and the Empire; *Maximus* does not long continue in his Pontificall dignitie, but is preſently ſlaine by *Theodoſius*, who obſerves the Decree of *Gratian*; and being made Emperour, preſently is raiſed againſt him a fearfull ſtorme by the Devill, and *Eugenius*, by the inſtigation of *Hyparchus*, Satans admired Propher is ſet up againſt him, and all the Pagans combine to winne or loſe all with the Chriſtians. Our Hiſtorians tell us of this *Hyparchus*, that he was counted the Oracle of his daies, and he preached that their ancient prophecy of a yeare of dayes was come to an end. S. *Auguſtine* in his booke of the City of God mentioneth the prophecy, that *Peter* an Impoſtour, and diſciple of one *Ieſus of Nazaret*, ſhould deceive the world three hundred ſixty five yeares, and then Chriſtian religion ſhould come to an end. *Hyparchus* perſwades *Eugenius* that the computation of yeares was juſt at an end, and that by the revolution of times, and the deſtiny of the Gods, he was deſigned for the Romane Emperour, and undoubtedly ſhould prevaile againſt the Chriſtians, and extirpate their Religion for ever. LIB. 4.

This prophecy as it had perplexed the world, and wonderfully hindred Chriſtian Religion, in expectation of the end of it: now it growes to a fearfull fatalitie that ſome ſtrange event was at hand. *Theodoſius* the Chriſtian Emperour, upon whom the greateſt burden lay to ſtand for Chriſt againſt the Devill, is mightily afraid of *Eugenius* and *Hyparchus*, both wicked ſorcerers that had infinitely bewitched the world to relie upon them. They prepare a mighty Army of Pagans, peremptorily threaten all with death, that did not come in, and declare themſelves for the Pagan Religion. *Theodoſius* does what he can, and in the name of Jeſus Chriſt ſtrengthens himſelfe, makes Decrees to the contrary, that if he obtaine the day, Pagans muſt expect no further favour; the Empire ſhould no longer ſuffer them to live in it. All things prepared, the Pagans come on chearfully in hope of their good fortunes: The Chriſtians having all outward diſ-

Lib. 4. couragements, comfort themselves in their God, and provide to venture their lives in the quarrell. The evening before the dismall day, the Emperour encourageth his Souldiers to fight for Christ and Christian Religion, bids them repose themselves to rest to repaire their strength. He himselfe having bidden them good night, in stead of going to his tent, secretly conveyes himselfe into a little Chappell not farre off, and all the night spends it in prayer to Jesus Christ, and being mightily afraid of *Eugenius* that used curious Arts, and the strange predictions to dishearten his Souldiers, earnestly besought Jesus Christ, to shew him some good signe or token of the victory: but he was not answered that night, but left to his *faith* and trust in his Saviour, that in the needfull time he would be found.

The godly Emperour returnes to his Camp, and rouseth up the spirits of his men not to faint, but fight manfully for their God. The enemy comes on with an assured resolution of victory. The beginning of the day favours his expectation, and he breakes farre into the Christian Army. His joyfull acclamations are victory; and the good Emperour seeing the hard successe of the day, lights off his horse, and in the face of his enemy upon his knees, utters these words, *Where is the God of Theodosius?* Now he that could have no answer in his prayers, hath a gratious one in his expostulation; and as if Jesus Christ had spoken from heaven, Here am I in the windes to blow back your enemies arrowes, as out of a bow to give you a miraculous victory. This ended the Pagan Empire, according to that description, *Rev.* 6. 12. to the end. The *Earthquake* is the Embleme of alteration; the blacknesse of the *Sunne*, and rednesse of the *Moone*, shew the extinction of all Pagan Religion: The falling of the *Starres of heaven*, the ruine of great Princes: The *departing of heaven*, the cessation of the Pagan Gods: The *moving of mountaines*, the desolation of their Temples. *Kings and Great men*, and the whole body of the Pagans now seeke for dens and caves to hide themselves, and dare appeare no more openly to defend their religion. Thus we have an end of Pagan religion; and S. *Aug.* rejoyced to see it, and the Devill made a lyar: but he was

not

not deceived in his measure of the Temple, as we have said; now he knows the Court will be his, and the Christians will prove Pagans in a mystery. The Pope becomes the *Pontifex Maximus*, he begins his Indictions, and changeth the Calender, *Dan.* 7.25. *He shall change times and laws, and the power shall be given into his hand, untill a time*, that is, one yeare; *and times*, that is, two yeares; *and the dividing of time*, that is, half a yeare. Proportionable to the first member, is the measure of the Temple, called by Satan himselfe a yeare, till his court came, which is 42. Moneths or Dayes, 1260.

If any can conjecture better, he is free for me to enjoy his own opinion; this is the best I can make of it, and some mystery is in it: for the *Pagan Pontifex* continued as long as Pagan religion could hold up the head; and even Christian Emperors bare the name for a time, til God disposed otherwise of it; & no sooner ceaseth it in Emperors, but it begins again in Popes, & yeelds us thus much charity, that as godly Emperors bare an ungodly name, so good Popes received this name: & though the calling be odious, to be the Devils high Priest, yet the persons were Christians, and defenders of the Faith. I could wish our times would distinguish as charitably of our Bishops, that the calling of God is no more to be condemned for the persons, then the persons of good Emperors & Popes were for an evill calling, which *Gratian* rejected; & so should Popes now, if they meane not to continue in an horrible sin. I have now done the utmost of my endeavor, God knows with much weakneſſe, yet with a willing mind to heale the errors of our forlorne age. True Religion, like the heavenly bodies, changeth not: but a wicked religion resembleth the earth, which as the potters clay is ready to receive any forme, according as the wind and weather, times and seasons of the yeare, winter and summer, spring and fall will set upon it. Yet you see Satan in his diversities almost keeps the same method, and holds up his Religion amongst Christians, most deceived with the name, and look not to the mixtures, as some do too much, and are so over-carefull, that to prevent Popery, they provide worse for themselvs on the other hand; for it may not be in Religion, as we do in yong plants to set

Lib. 4. them straight, straine them as much to a contrary side. Remember God condemnes inclining to both hands, and the left hand is as far from truth, as the right. That which remaines of our discourse, shall be to procure love, and give many directions from examples, occasions of times, and what is best for Christians to do in these dolefull times.

Chap. XIV.

Christian love to be admired, in the Primitive times.

Sect. I.

Of the testimony of Tertullian in his Apology, Chap. 39.

Vix amor inter Christianos ad stuporem Gentium, the primitive Christians amazed the Pagans to see how they would die one for another: but alas, it is to be lamented amongst us, that we kill one another, and care lesse for our Brethren then one Pagan did for another. Our *Halcyon dayes* have bred our quarels, and wee dispute many of us *de lana caprina*; *our wits*, as the proverbe is, *go a wool-gathering*, and we do not so much as bring Goats haire to the Tabernacle, but an ill favour goes a long with us, and we become loathsome one to another. We will not distinguish Faith and Order, *Coloss.* 2. 5. Earnest we are in contention, not about Faith, but who shall Rule, who shall obey. I could never yet understand the right state of any of our needlesse controversies. *The end of the commandement*, says the Apostle, 1 *Tim.* 1. 5. *is Charity out of a pure heart, and of a good conscience, and of Faith unfained. From which some having swerved, have turned aside unto vaine jangling; desiring to be teachers of the Law, understand, neither what they say, nor whereof they affirme.* Is not our Church plaine enough to determine both Faith and Order unto us? In Faith and Salvation, nothing but the Scriptures. In Order and Ceremony, nothing but the Church. Aske men

and

and women, as our Saviour does his two Disciples, *Luke* 24. 17. *What manner of communications are these that ye have one to another, as ye walke, and are sad?* Our countenances argue our griefe, and we are as ill advised as they were, and to us it may be said, *O fooles and slow of heart to beleeve all that the Prophets have spoken.* Who dare medle with you, as Papists do, to beleeve more then is written for your salvation? And will you beleeve no more then is written, for your decent behaviour in the Church? *The Church hath power, and the Church hath no power*, are both true by our Articles. The Church hath power in Rites and Ceremonies: The Church hath no power in Faith and Salvation. Which of these will you contradict? In Faith and Salvation the Church subjects her selfe to that which is written. The Papists are like to them, *S. Augustin* sharpely reproveth, *in Psal.* 139. *in ora. de moderat. in disput. servand. Men hearing that they must be humble, will learne nothing: thinking that if they learne any thing, they shall be proud.* Would God many were not so in reading amisse and taxing the Church unadvisedly, and calling her to an account in this, that she hath no power in Rites and Ceremonies. This is a dangerous contradiction, especially for a Priest, that hath subscribed to the Articles, and confessed this power, which if they would teach it the people, our quarrels were at an end, our peace procured, and we most happy Christians. LIB. 4.

S. Aug. in fragm. Serm. de Decalog. Cessa ab inquietudine tua, vel si tumultus aliquis in corde tuo per corruptionem voluntatis oblatrare tibi cupiunt, & compungere tibi te. Cuiphes nate sunt in terra Ægypti de limo, musca quæ dam sunt minutissimæ, inquietissimæ, mordaces & volitantes, in oculos irruentes, non permittentes hominem quiescere; dum ubi gaudet iterum irruunt, dum ubi cæ fuerint, ut sua volunt, sicut omnia vitia pestilentissima corda. Imaginations are like the *Egyptian flyes*, burring and buzzing in our eares, and they molest us many wayes in our minds, as those did the bodies of the people. Sometimes they are in our eyes to blind us, sometimes in our consciences to sting us, and a vexation they are which way soever they come.

I remember in the Revelation that the first Vial speakes of an

Lib. 4. an *Ægyptian plague*, which was next to theſe flyes, and they are *Malignant ſores*, *Rev.*16.2. Which expreſſe the malice of our adverſaries. There be ſeven ſubjects of the ſeven plagues: *The Earth, the Sea, Rivers and Fountaines, Sun, Seate of the Beaſt, Euphrates, the Ayre.* Theſe ſimilitudes ſet forth the parts of the Kingdome that ſuffers, and their interpretation is eaſie, if we guide ourſelves by a right analogy of things, as they are expreſſed. *Earth* is the loweſt part in the Kingdome, and ſignifies the common people. *Sea* is the enlargement of dominion, and ſets forth the principality and power of the Kingdome. *Rivers* and *Fountaines*, as they flow from the Sea, ſo they returne to it again, and ſignifie the derivation of that power and principality from place to place. The *Sun* is the Prince or great Commander in that Kingdome. The *Seate* or *Throne* is the place of dominion. *Euphrates* is in relation to a former ſtory, *Rev* 9.14. and as the over-flowing of that river ſheweth hoſtile invaſion: ſo that exiccation of it, the ſuppreſſion and reſtraint of that violence. The *Ayre* is for the Devill, the Prince of this World, and eſpecially of this Kingdome, who is impriſoned, as we have it, *Revelation* 20.23.

I would make ſome uſe of all theſe to ſhew us where wee ſhould leave the plague of Chriſtian malice. The *Vial* upon the earth is the ſeparation of the people from thoſe that have the marke of the Beaſt upon them, that is, the *Waldenſes* are ſeparated from the wicked Papiſts, and the body of the Beaſt is divided. Wee muſt know that Popery once ſo prevailed with the World, that Chriſtians were all as one contented to live together: but time diſcovered truth the better, and ſome began to caſt off Popery, and we need go no further, then Popiſh records that tell us of this diviſion in this manner. Of all the evils that ever befell the Church of *Rome* this of the *Waldenſes* was the greateſt, for three cauſes. Firſt, for the *Hereſie*. Secondly, for the *Univerſality*. Thirdly, the *Malignity*. The Hereſie was not like others, odious for ſome blaſphemy in it, or notorious untruth: but theſe *Waldenſes* held all things rightly of God, beleeved the Chriſtian Faith, and were culpable of no greater evill then the crime of ſe-

paration,

paration, not from Biſhops, for they gladly embraced them that were not Idolaters, and we have ſome examples, that when Biſhops themſelves forſook the man of ſin, they had the people willing to obey them. It was the Popes tyranny they could not indure. LIB. 4.

Secondly, this evill grew univerſall, and though *Waldus* a citizen of *Lyons* in *France* began this faction, and had a company of poore men in the City, called the *poore men of Lyons*, to follow him; yet it ſpread far and neare, and filled all Countreys; and Biſhops, Prieſts, and Deacons forſooke not their calling, but the *Romane* corruptions, and combined ſtrongly againſt *Antichriſt* and *Babylon*.

Thirdly, the malignity of it was great, and theſe men exceedingly hated the Pope. But they are deceived, the Holy Ghoſt placeth the hatred in the Papiſts. True it is, the Viall is powred upon the Earth to make the ſeparation, but the ſore ſeaſeth upon the Marked men, that is, Idolaters, and it is noyſome and grievous unto them. O how do they fret, fume, and rage againſt the godly, who always beare that mind to them that is expreſſed *Jer.* 51.9. *We would have healed, &c.* An ulcer is defined to be the ſolution of the whole, &c. and I take this Viall to be the Hiſtory of our firſt ſeparation. The next plague is greater, and fals into the *Roman Sea*, that is, the juriſdiction, and Kings call back their power, and God bleſſeth them in a greater ſeparation, and the Ulcer remaining in Popiſh minds, the rent is made the bigger, and diverſe Kingdomes have cut off themſelves from the Popiſh polluti-on. The third plague makes bloudy rivers, and fountaines, whiles *Rome* labours to reduce back again the power ſhe hath loſt. The fourth plague is in the Sun, that is *Germany*, where the Emperour as a great light ſheweth his ſcorching fire, which was never greater then it hath been to this day. *Rome* will follow, the *Turks* will not be long after, and the Devill laſt of all ſhall have his open ayre ſhut up in a priſon, and liberty no longer to deceive the Nations by the *Pope* and *Mahomet*.

What ſhall I ſay of our Reformation? Have we left the Malignant Ulcer with the Papiſts? Is there no rankor in our

Lib. 4. minds with our buzzing imaginations? Can we drive away these *Egyptian* flyes, or cure these noysome sores? Truely we must complaine of our selves, in the words of *Jeremiah*, that *the balme we take for our paine, heales us not*. *Geneva* is worse to us then *Rome*, and till we be reconciled in one point, we shall be at as great oddes amongst our selves, as we are with *Rome*. We must forsake the Pope as the Churches Monarch, and so we are agreed: but to follow *Geneva* we may not, and be without a Bishop. *M. Calvin* said of our ceremonies, that they were *tolerabiles ineptiæ*, if fooleries, in service of God they are not tolerable. *D. Ames* says they are indeed *ineptiæ, quia non sunt aptæ*, fit for no good in Gods Church. We shall hardly ever agree about our ceremonies whiles we have these imaginations: but how shall we agree about our Church, a more maine matter, if we must have no Bishops? *Eph.* 4. 11. is plaine for a succession. The *Prophets* have none, the *Apostles* have, *Mat.* 28. 20. and these we say were the *Euangelists* that went about with the Apostles, and were left in Churches. 1 *Tim.* 1. 3. *Tit.* 1. 5. *Timothy* is left in a City: *Titus* in an Isle called *Candy* or *Crete*, *Coloss.* 4. 13. *Epaphras* hath the care of three Cities. 1 *Cor.* 1. 2. *The Church at Corinth. Gal.* 1. 2. *Churches of Galatia*. The Scripture speaks of no Church lesse then a City, and of no City that had more Bishops then one. *Phil.* 1. 1. Bishops and Deacons, *Phil.* 2. 25. *Epaphroditus your Apostle*, here is one Bishop absent from the rest, at *Rome* with the Apostle, *v.* 29. to be reputed in the greatest honor, such as *Timothy* had at *Ephesus*, where were also many Bishops. The least Church that can be called the Catholick Church is a City, and no City is a Catholick Church without one Bishop. One Bishop is essentiall to the Catholick Church, and therefore *Geneva* and all Cities that have rejected their Bishops, are no Catholick Churches. This is no tolerable foolery, for *Geneva* to examine her selfe, not of a ceremony mutable and separable; but of an essentiall and substantiall truth, whether she be a Church or no. I put but the charitable *quære* to them, being resolved my selfe, that no Church is Catholick without a Bishop, and he must be one of what place soever he is Bishop.

Sect.

LIB. 4.

SECT. 2. *Counsell given to the Corinthians.*

The *Corinthians* write to the Apostle about *Marriage* and *Virginity*, *Idols* and *Idolothytes*, *Gifts* and their *Best Use*, *Charity* and the time of the *Collection* of it for the Poore. Of their writing, the Apostle makes mention, 1 *Cor.*7.1. But before he could answer these heads, he reproves them for *division* and *incest*, not that they had not reformed, but not informed him of the sins. He had heard that from others, which they would have hid from him; and therefore by his authority he censures both, and the personall sin deserving excommunication, he decrees the sentence, and commands them to execute it.

Now concerning the things whereof yee wrote unto me, this is the determination, and of the first, this is my judgement, that *it is not good for a man to touch a woman*, 1 *Cor.*7.1. his resolution is milde, as his reprehension was sharp. How he handles this first point & passeth his judgement in *counsels* as well as *commands*, the whole chapter may witnesse, and a Prelate may advise some things by way of discretion, that are not in the Scriptures, by way of decision, as in cause of desertion for Religion; the Christian may not do as the Jews did, put away their wives for Religion; but being put away, the Apostle makes them free, and wisheth all were so for the *present* occasion: yet debarres no man of Marriage, as the meanes to avoid fornication.

For *Idols* and *Idolothytes*, he is large, from the chapter 8. to the 12. and resolves them both what Idols were, and how far Idolaters must be avoided. Idols are not only *Images* but *Angels* and *dead Men*, by whom we may not go to God as Mediators, seeing for them we have taken the Lord Jesus Christ for our sole Mediator. But the maine question was eating or feasting with friends in the sacred places of Idols, 1 *Cor.*8.4. and the *Corinthians* conceived there was no hurt in it, as long as they had the right knowledge of the Idoll: but this the Apostle denies, and says, Presence is Idolatry, not simply to be with our friends in Idoll temples, but to be

Lib. 4. partakers of their feasts, for so we honored them in our humanity to our neighbours, with whom in their own houses we might converse and eat freely of all that was bought in the Shambles, though it had been in the Temple, and now by the Pagan priests exposed to saile for their benefit.

Now concerning Spirituall gifts, the third head in their letter, he answers from the 12. *chap.* to the 16. and in the 16. he answers the fourth head. In all which we may see the duty of obedient Christians, to seek resolution of their doubts; and the dignity of the Prelats in the Church, to prescribe Orders and Rules to be followed, and that they have the liberty to give counsell in some things not commanded by their Master, and to appoint Orders for decency, and make Decrees of Excommunication, and that it is the fault of the people not to informe their judges of disorders, and receive sentences from them, but like *Diotrephes* presume the power is in their own hands, and will, as he did, *Epist. Joh.* 3. 10. *cast out of the Church* in spight of their Prelats, as he did in contestation with the Apostle.

Sect. 3. *S. Pauls Analogie between the body and the Church, to move us to Peace.*

1 *Cor.* 12. 1. he comes to Gifts and their comely and commendable use in the Church. The *Corinthians* had many extraordinary gifts, and wanted discretion to use them in love. He begins with their knowledge, and to humble them, cals to mind their former ignorance and forwardnesse to serve Ido's. Ἦγεσθε, ἀπαγόμενοι, mad zeale did not lead them with reason, but rashnesse to run to their Idols, and curse Christ, and say, he was *Anathema*. *Plin. ad Trajan. I caused Christians to pray to our gods, and I placed thy Image with theirs, and made them with incense and wine, worship the very pictures; which when some more sound then the rest would not do, I dismissed them: but those hollow hearted Christians with the benediction of our gods, joyned the malediction of their new God,* which none truely having the spirit of Christ, could do by any constraint or feare of adversaries. Now the Spirit that armed

armed Christians against feare, is an argument of love, and there the Apostle begins with gifts, from gifts he ascends to offices, and from offices to operations, and fits us from three persons to be perfect in our love. LIB. 4.

The Father is the first person, and to him *operation* is given. The Sonne is the second person, and is from the Father in office to us as Lord and Christ. The holy Ghost is the third person, and from both the Father and the Sonne gives grace. Heretickes made the Spirit no more then *a gift*: but S. *Paul* makes him *a giver*, 1 Cor. 12.8. *To one is given by the Spirit, &c.* God the Father, first in relation, is the first in operation, and hath the *inchoation* of all that is done. God the Sonne as he is of the Father, so he will doe nothing without him, and therefore the Apostle gives him the administration, *dispensation*, and distribution of all offices in the Church. God the holy Ghost that proceeds from Father and Sonne, disposeth of all gifts that inable any in the offices of the Church. These are all united in one, and should teach us to be one: but the Apostle comes yet nearer unto us, and takes our own naturall bodies to instruct us in our care one for another.

Every individuall body hath an head that stands in need of *feete*, of *eyes* that stand in need of *hands*, of *eares* that heare not for themselves, of *smelling*, *tasting*, *touching*, and every part and passion, member and meanes of any good, conspire all as one to doe mutuall good and benefit, both to the whole and each part in their order and degree. This the Apostle applies, 1 *Cor.* 12. 27. to the mysticall body of Christ, and every member in it; and the first members he makes the Apostles, which are visible members for their calling, and may be compared to heads for their primacy. Others serve under them, as eyes, hands, feete, &c. S. *Chrysostome* sayes the gifts, offices and operations were very obscure in his time, because many of them ceased; and therefore the Separatists are impudent out of measure, that dare determine what they were. Why they had been and were not, the Father promised resolution which I have not read. S. *Aug. l. de vera Relig. c.* 25. explaines it thus, *Per majores nostros id actum est, ut non necessaria esset posteris. Cùm enim ecclesia catholica per totum orbem*

LIB. 4. *diffusa, atque fundata sit; nec miracula illa in nostra tempora durare permissa sunt, ne animus semper visibilia quæreret: & eorum consuetudine frigesceret genus humanum, quorum novitate flagraverat.* It was necessary many visible signes should be in founding the Church, that are needlesse in our dayes; and Papists wrong us to call for miracles, and Separatists to call for Prophets, as they were in the Primitive times.

Papists like well we have found visible heads in the Church, and Separatists like not Prelates, because they would head it themselves in all the members. It is necessary there be heads to guide the feete, eyes to order the hands, eares to obey, &c. but now mens braines are so intoxicate, that they thinke of a politicall body, as *Aristotle* in his Ethickes thought it most absurd, saying, no Citie is *Medicus* and *Medicus*, all made of Physitians: but *Medicus & Agricola*, if one be a Physitian, another must be an husbandman; and diversitie of callings is the dignitie and commoditie of common-wealths. The Apostle makes it monstrous and absurd, that the whole body should be one member, or one member all members.

The *Pope* will have *Dic ecclesiæ*, tell it him: and Master *Presbyter* will have it, Tell it him, and the policie must excuse the absurditie, and truly it is fit the head should be told the faults of others, both to give counsell and correct errours. Such were the Apostles, such are Bishops: but for one *Peter* or one *Pope*, or all members to be as heads, is a notion we may note against the Apostles analogie. The head that cannot say to the feet, I need you not, is not Christ, but some visible member, that amongst the rest is eminent, but not absolute, and without equalls; for our Saviour makes many as one, first in his visible body, and there we must hold our selves against Papists and Separatists, and say the invisible body of one head is divided into many visible bodies under many heads, and these heads are determined to be the Apostles and their immediate successours, which were Apostolicall men, and after them the Bishops.

SECT. 4. *The persecution of Bishops by Master* Parker, *neither friendly nor fruitfull.*

1 *Sam.* 30. 8. *Num & ego persequar eum? shall I pet-*

secute

secute Bishops, sayes the Preface of M. *Parker*, whom he calls in that Preface to his Booke another *David*, and makes the Oracle answer him, as it did *David*, *Persequere*, thou shalt persecute; but alas (sayes he) the event answered not the Oracle, *Thou shalt recover all without faile*, God or he was deceived in the event, and though I allow not the event for an argument, yet here I must, for events always answer Gods Oracles. L. 1. c. 4.

I once met with an impudent Minister, that said the Bishops had no good calling, because the event shewed they did no good, which being urged with the example of S. *Paul* and his ill successe, *Act.* 21. 28. condemned him and all that gave him counsell to conforme to the *Iewes*. I could wish such a man minded his own expected hopes, for he hath matched himselfe against his faithfull promise, and left an ill fortune for a better, which if it prosper, let him not rejoyce that the event can excuse his errour. I will spare his name, as he hath done that hath made Master *Parkers policie* a meere persecution of a lawfull Hierarchy. *Robertus Parkerus, post tot annos profusas, preces ardentissimas, & conciones innumeras, &c.* Robert Parker after teares, prayers, and preachings, asked the Oracle, and had the answer, and yet no successe. That of S. *Iames* is here most true, *Ye aske and receive not, because ye aske amisse, that you may consume it upon your lusts*, that is, your pride, which God resisteth. Say not all pride is in Prelates, for *Diotrephes* as farre from the Pope as you, seekes for preeminence, and they that have zeale of God seek it not. *Carolus* a Bishop is commended in these words, *Non ille quidem vim fecit ut Episcopus fieret, sed ipse dignus erat, ut caeteris Episcopum ordinaret*, he offered not, but suffered himselfe with violence to be made a Bishop. *Plinius* said wise men contend more to avoid offices, then to obtaine them. *Marcus Cicero* standing for the Consulship, *Quintus Cicero* wisht him to consider this, *Nemini suum consulatum pessimum reperiri*. I am an upstart and know not my burden, a novice, and know not what it is to be a Minister. S. *Bernard. Epist. ad Henric. Senonens. Episcopum*, upon those words, *Bonum opus*, 1. *Tim.* 3. sayes that Ministers should examine whether

LIB. 4. ther they deſire the *good worke*, or *bonas opes*, the *good maintenance*; and indeed the manner of begging of thoſe that ſit at the beautifull gate of the Temple, ſhewes that it is *gaine* not *devotion* they ſeeke for, eſpecially the lame and blind which doe unworthily *ad res ſacras accedere, ipſum ſacrarium ambire*, faſten upon holy things.

My former favourer of Maſter *Parker* begins with admiration at *Redoanus*, *Navarrus*, and *Azorius*, what they meant by the *ſpoiles of the Clergie*, and ſatisfies himſelfe that Popes and Prelates have gained the prey, and could be glad his *David* might regaine it, and grudgeth to ſee ſo ill ſucceſſe to follow; by which we will never judge of our cauſes: but by the Oracles of God we will, and wiſh they may be purſued that God commands to perſecute, nothing doubting but ſucceſſe will follow.

Doctor *Ames* is the laſt that I have read to any purpoſe in this purſuite, and his *ſuite* againſt the ceremonies is ſo *freſh*, that it hath need of a great deale of ſalt to ſeaſon it: yet he hath made a very briniſh pickle for the braines of our Biſhops.

They are the words of S. *Hierome* of *Origen*; *Ingeniũm ſuum fecit Eccleſia Sacramenta*, that is, ſayes the freſh ſuiter, *The Biſhops braines are the Churches Sacraments*. Poore Prelates! your ceremonies cannot have as good an interpretation, as the Altar *Joſh.* 22. 10. made by the two Tribes had, by their zealous brethren: fight they will (I feare) with their owne ſhadowes, and not allow us the diſtinctions they make themſelves; for this freſh ſuiter ſayes there may be *Indicative ceremonies*, but not *Symbolicall*. He feares the word *Symbolicall* ſhould be *Sacramentall*, and the braines that make our ceremonies, ſhould teach us they are our Sacraments. We make Symboles ſacred ſignes, and ſo are Sacraments between God and us, and ſeale as much to us as he promiſeth: but Church ceremonies are Symboles between men and men, as the Altar was between *two* and *twelve*; and ſo is the *Croſſe* in Baptiſme between one and all the Congregation, that they profeſſe one Chriſt: and here againe my Prefacer to Maſter *Parkers policie* is up againe with his croſſe, *non qua ſignum, ſed pla-*

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nè crux eccleſias & miniſtros multos tam graviter crucians ut non ſint ferendo, that many have not the patience to beare it. But what would they have a Presbyter to be, and is that no *freſh* ſuite? Prove it that can, I avouch it a noveltie never named in their ſenſe. L. 1 B. 4.

Our Ancients have told us their Deacons baptized, and it was the firſt office that ever the Apoſtles executed under Chriſt, *Ioh.* 4. 2. and I thinke it was before they preached. The money that was laid at the Apoſtles feet, *Act.* 4. 37. was diſtributed by their deputies, *Act.* 6. 2. becauſe they could not ſerve Tables; and thoſe the Church truſted rather then the Apoſtles ſervants, were ordained by the Apoſtles, and preached, and baptized too, *Act.* 8. 5. 12. They were in orders that held the loweſt degree in the Church, as they that gave them were in the higheſt.

God ſend us peace, and let every one that will be *unus in capite*, be alſo *unus in corpore*. *Natus eſt unus, qui noluit eſſe unus*, our Saviour is one Lord, but hath many offices to give, and the meaneſt is of uſe in the Church of God, and in all the members the Apoſtle aimes at this, 1 *Cor.* 12. 25. *That there ſhould be no ſchiſme in the body: but that the members ſhould have the ſame care one of another.*

Iſrael pained to be delivered from *Pharaoh*, *Exod.* 2. 23.

Iſraels deliverance is to ſerve God in the Wilderneſſe, *Exod.* 3. 18.

The journeys in the Wilderneſſe, are forty two, *Numb.* 33.

Joſhua brings *Iſrael* into a terreſtriall *Canaan*, *Ioſh.* 1. 2.

The true Church before and after our Saviours dayes, both in the type and the antitype.

The Woman, *Rev.* 12. 2. in the like travaile under the Dragon.

The Chriſtian Church obtaines the like libertie, *Rev.* 12. 6. 14.

The Church in the New Teſtamẽt ſtays forty two moneths, *Re.* 11. 2. & 12. 6.

Jeſus ſhall bring all chriſtians to a celeſtiall Jeruſalem, *Rev.* 21. 1. 2.

LIB. 4. SECT. 5. *The uſe of types.*

Types are more in force then examples, and he may make them that will fulfill them, as in Sacraments he muſt appoint them that can give the grace they ſignifie: ſo all the monuments of things to come belongs to him that declares their end from the beginning, and their antiquitie from the times wherein they have no beeing at all, *Iſa.* 46. 10. The Apoſtle condemnes private interpretations of the Scriptures, 2 *Pet.* 1. 21. and preſently preſents us with them he meanes, 2 *Pet.* 2. 1. Their wayes are pernicious, and want not followers, but truth. Covetouſneſſe leads them to fained words, and by them they make merchandize of ſoules, *Rev.* 18. 13. which is the greateſt loſſe, though other things they aime at.

I muſt therefore thinke that the publique interpretation of the Scripture belongs to holy men, and is neither tyed to the Pope, nor any falſe teacher: but he that will make good any thing that he ſaith, muſt not fly to any ſect or ſide, but the publique teſtimony of the Scriptures ſpeaking in all ages, as holy men have been moved by that Spirit that at the firſt gave them the truth in writing, and ſeeing exactly the holy Ghoſt hath made the diſtribution between holy men, and falſe teachers, I count him an holy man that loves the truth, and ſearcheth it out with an humble ſpirit, covetous of no honour or wealth, but that which the word brings him, with full teſtimony of the beſt examples, and ſoundeſt reaſons.

He that will finde any man a lyar, *Rev.* 2. 2. let him ſeeke him out of himſelfe, and ſee what he ſayes. He will preſently ſay, he is an Apoſtle, and ſpeakes as good Goſpell as ever they did that could not erre by reaſon of the promiſe, *Ioh.* 16. 13. The Pope is to be diſtruſted, as if he alone had the promiſe to be *lead into all truth*, and ſo are all they that follow their private ſpirits, and ſet at nought all antiquitie.

It pitied my heart to heare a young Gentleman of our religion to reject it, becauſe we ſay our Church (as all particular Churches are) is ſubject to errour, and the promiſe was never made to any one man, or any one Church above another that it ſhould never erre. If it was ever made to any,

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it was to the Apoſtles for their time, and to the Catholique Church to the end of the world. The one could not erre, becauſe they were to give us a rule; neither the other wholly, becauſe they were to keepe it; and it is a certaine argument, that they that fly to the Apoſtles for Traditions to try truth, and to themſelves to try both are lyars. So doe the Papiſts, for when they have ſaid we cannot know the whole truth of our faith and ſalvation by the Scriptures, they helpe themſelves to maintaine their falſhoods by Traditions; and when they have ſet up them, they reſolve us we can know neither without the Church; and as if they cared neither for Scripture, Tradition, nor Church, we muſt know all by the Romane Church, and that though but a part, yet not alwayes by it, as we finde it in all times; but by the preſent Romane Church which we moſt ſuſpect: neither will that pleaſe them to ſet all at libertie in the judgement of diſcretion; but they muſt all be tyed to one man, for the deciſion of all doubts, and to determine them as the infallible Judge, which prerogative was never granted to any one man ſince the beginning of the world, and therefore the argument to me is infallible, that ſuch a Church and ſuch a Judge is moſt falſe and deceitfull, that will ſo deale with Chriſtian people. LIB. 4.

I ſhall make much of a right analogie of all types, and I cannot doe as ſome would inſtruct me, that we have nothing to doe with the old Teſtament, or antiquitie; the one leads us into Jewiſh fables, and the other into our forefathers falſhoods. I hope I have done nothing againſt the truth, neither will I juſtifie my ſelfe to be any mans judge.

SECT. 5. Μυωπάζων, *or a blind mans ſight in things that differ.*

2 *Pet.* 1. 9. *Myopes* are ſuch as ſee with weake ſpirits, and things at hand, not afarre off. They ſee but a little with a great light, and towards night ſee nothing at all. *Nyctalops* is one that by an obſcure light ſees little or nothing, and miſtakes in that which he ſees, like *Zebul* in the *Judges*, chap. 9. 36. taking men for the ſhadows of mountaines, and the ſhadows of mountaines for men. *Abſolon* and the Elders of *Iſ-*

Lib. 4. *vael*, 2 *Sam.* 17. 4, 14. approve the counſell of *Achitophel*, and ſuddenly change their minds, ſaying the counſell of the *Archite* was a great deale better. The men of *Lyſtria*, *Act.* 14. 19. magnifie him, whom preſently they goe about to murther. 1 *Cor.* 11. 22. *Shall I praiſe you in this? in this I praiſe you not.* Church meetings when they are diſordered, ſhame thoſe that are good, rejoyce the wicked in their faction, and mightily turne to the diſcredit of the Church it ſelfe. Good reaſon that all ſhould defend that which defends them. The ſtrongeſt Caſtle that is, cannot be in ſafegard, if the Souldiers ſleep and neglect the adverſaries Batteries, or ſecret underminings.

Papiſts, eſpecially the *Schoolmen* by doctrine, and the *Canoniſts* by diſcipline, have ſo filled the Papall Sea by unſealing the fountains below, and melting the clouds above, that they have made a deluge in all Kingdomes to carry up the Arke of their Church fifteene cubites above the higheſt hills, which *Rev.* 17. 10. ſignifies Kings that have ſitten upon mountaines, and he that now is (as he thinkes) in the mountaine of Gods houſe, holds the honour of all Kings to be under him. In purer times Canons of Councels were directions, but no obligations upon Princes to come under the Churches power. Pope *Gregory* the ſeventh to ſatisfie a Biſhop of the right he had to excommunicate Princes, ſaid; firſt, Scriptures warrant it, *Mat.* 16. 19. Secondly, reaſon, *Shall not he that opens heaven, judge of the earth?* ſo Pope *Julius*: Prieſthood is above principalitie, as the body is above the ſoule, ſo *Gelaſius*. But above all, that reaſon reacheth farre, that Kings are from men, who being ignorant of God, and provoked by the Devill to ſatisfie pride, rapine, perfidiouſneſſe, murder, and all wickedneſſe, affected dominion over their equalls, and by blind ambition and intolerable preſumption have advanced themſelves; but Popes are placed above them by divine Deitie. In the ſecond *Councell of Nice*, the Biſhop of *Theſſalonica* averred, that S. *Baſil*, *Athanaſius*, and *Methodius*, and the univerſall Church held that Angels and ſeparated ſoules had bodies. The Councell in a prudent connivence forbore to oppoſe it, becauſe it did facilitate their purpoſe for pictures. What will not men maintaine, or make that

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may make for their own ends? I think the Separatists are not far behind in their blindnesse, and both like the obstinate Jews, *John* 9.39,40,41. say they see and scorne to be blind. The Lord open our eyes: first, to see, that we are blind, and then to heale us; a judgement to the enemies that envy at the good of others; for our Saviour says, *Joh.*9.30. that he is come for a double judgement, to those that will not submit to instruction: First, that humble ones and willing patients may receive their sight, when opposers through malice mischiefe themselves, and harden their own hearts, to continue in their own sinne, which they will not suffer Christ to cure in them.

SECT. 6. *A blind mans purchase of his falsehood and faction for his Faith and Salvation.*

The story of crafty *Pythius* and credulous *Cannius* in *Tull. Offic. lib.*3. teacheth most notably how we are cozened in trusting some of our guides. *Cannius* was well affected to *Pythius* his Garden in an Island, where he had of purpose hired Fishermen to attend the banks with boats and nets, and plenty of Fish, and to lay them at his feet, to set forth the royalty of the place. *Cannius* beleeved all this to be done in good earnest, and so payes to the purpose. He to make his friends welcome into his Garden, and to see his good penny-worths invites them, and expects such homage, and due service as was done to *Pythius*: but Fishermen, boats, nets, and fishes are all gone. He askes his neighbours whether it were *Holy-day* with Fishermen? They answer, none that they knew of, and said further, they had never seene such a sight before, as *Pythius* made when he purchased the Garden of him. *Cannius* perceived too late that *Pythius* had over-reached him.

How many by their dependance upon Sect-masters are made sell all they have, as they think for a Paradise, which they purchase at a deare rate, and may be shall rue it too late. Many leave us for Popery or Presbytery, and *Pythius* a crafty Merchant makes gain of their simplicity, which I could

LIB. 4. which were better adviſed, and for their ſakes have made this diſcovery wherein they are not to blame me; if I have made often repetition of the ſame thing; for they that cannot ſee afar off, have need the truth be brought neare them, and by much light and learning often repeated unto them. *Peter*, *Act.* 10. 16. thrice had the ſame words ſounded in his eares, ſo hard was it to bring him from his opinion of a Jew to converſe with a Gentile. Nay, *Gal.* 2. 13. Συνυπεκρίθησαν, they played the hypocrites together, to make a diviſion, and *Peter* was the principall. If ſo great an Apoſtle could diſſemble, what ſhall we judge of them that are weaker, when they think themſelves the wiſeſt?

S. Paul preached the ſame words, and was requeſted ſo to do. *I have heard once or twice that power belongs unto thee, &c.* It muſt not be tedious till we are fit to take out of our leſſon to heare and repeate it often. My deſire was to deale plainely, and have been ill dealt withall of others, whoſe objections, as I have received them at ſundry times, ſo I have inſerted them, and obſerved no exact Method, as it is impoſſible to do with thoſe that will be children, and ſomething more wilfull then they in learning.

SECT. 7. *The Readers Remembrancer.*

S. Paul Phil. 3. 1, 2. repeats the ſame things to prevent Impoſtors, whom he compares to *Dogs* for barking againſt the truth, and *Evill-workers*, for their paines to maintaine their errors, and to the *Concision* for their Schiſme, or diviſion from the true *Circumciſion* and ſociety of them that *worſhip God in the Spirit, rejoyce in Jeſus Chriſt, and have no confidence in the fleſh*, or boaſtings of men, as all Sects do that magnifie their own way againſt Chriſt. Of theſe the Apoſtle bids the *Philippians*, beware, and ſays, it is ſafe for them that are tempted, but not overcome, to have the ſame leſſon often and again inculcated unto them, and it was not grievous unto him ſo to be exerciſed for their good. I may ſay of a world of people, as the Poet does of the *Troians*,

—*Neſcis*

——Neſcis ah perdita: nec dum
Laomedontææ ſentis perjuria Gentis.

Alas, ye know not ſilly ſoules, nor yet do underſtand
The thraldome of the factious crew, and yoke of Faithleſſe band.

There is a mighty Monarch in the Church that takes from Kings ſome of their ſubjects in all cauſes, all their ſubjects in ſome cauſes, and that which is monſtrous, and to their own hiſtorians (that durſt not ſay Hereſie) Novelty; as *Sigebert* the Monke, who lived above 500 yeares agoe, witneſſeth. *Beware of Dogs* that thus bark and bite their Soveraignes: beware of ſuch evill workers that trade amongſt you, to draw you from your Princes and Prelats to their conciſion for true circumciſion, and would make you beleeve that there be no Saints upon Earth but in their Sects. I have ſhewed you the way, and will give you all in one rule how to know things ſafely commanded, that are not expreſly, and in ſo many words in the Scriptures, and it ſhall be this, the analogy of the new and old Teſtament, in all matters of faith, Obedience, Prayers, and Sacraments; as alſo of all Orders, for Perſons, Places, Times and Ceremonies.

CHAP. XV.

Of Analogies.

SECT. 1. *The Analogy of Faith in the old and new Teſtament.*

GAL. 1.6. *another Goſpell* is taught by ſome out of the Law: but *S. Paul* confutes it, and ſays that of the Law can be no other, then the ſame he had preached unto them. *Rom.* 3.30, 31. Jews and Gentiles are juſtified *Fide*, by Faith, and all the difference the Apoſtle makes between their juſtifications

LIB. 4. fications lies in two propositions, ἐκ & διὰ, not as *Origen* explaines them, and says, that by *Faith* is meant the inchoation, and *through Faith* the consummation. His meaning is this, that the Jews are justified by Faith, perfected by good works; the Gentiles through Faith, which is the perfection of their good works.

Solomon 1 *King.* 8. 39. Prays for pardon to the Jews, and joynes it with their works, because they had the law to justifie their Faith. *Jam.* 2. 22. *By works Faith is perfected*, that is, from being dead, and demonstrates that the Faith that justifieth, is a living Faith; and to the perfection of life the works of the law are required, as the action of life is to the principle thereof. 1 *King.* 8. 41. do to the strangers according to their Faith in comming to thee; where the good worke of obedience in the Gentiles is justified by their Faith. But such niceneſſe needs not be about particles.

Rom. 11. 16. the same are used and applied to God, and both in the sense of the like efficient cause, so that *by* or *through* Faith shews the justification and faith of Jews and Gentiles to be the same, and by the same Analogy of Faith they were both justified alike. The Law to both was for the knowledge of sin by commination, for the righteousneſſe of Christ by obedience and satisfaction, and for the holineſſe and sanctification of us in our obedience, and so the law was established as well through the Faith of the Gentiles, as by the Faith of the Jews; for both beleeved that they were guilty by the law, justified by the obedience of Christ, both active and passive, and that they were tyed to observe all Morall duties of piety to God, and Charity to their neighbours.

SECT. 2. *The Analogy of Obedience in both Testaments.*

Luke 10. 26. *How readeſt thou?* The resolution is, that the Gospell commands obedience as well as the law, and for life they differ not. *Thou hast answered right, this do and thou shalt live.* The Law and the Prophets, *Matth.* 22. 40. hang upon two Commandements, and howsoever without the Law we have the manifestation of Gods righteousneſſe. *Rom.* 3. 21.

3.21. by it and the Prophets the ſame is witneſſed unto us, and *S. Paul Acts* 26.22. went no further in his doctrine then the Law and the Prophets, and produced out of them his whole Faith and Obedience. LIB. 4.

SECT. 3. *The Analogy of Prayers in both Churches.*

*Rev.*7.5. the Tribes of the Gentiles are named, numbred, and ſealed, which hath but two ends; ſafety from God, and their ſervice to God. Their *ſafety* is as well in their *ſervice*, as in their *ſealing*. God preſerves them in the truth, that they may ſerve him according to the truth. *Judah* (as you have heard) ſignifies confeſſion, which is of the praiſe of God in our prayers, and that is wholly in *Reuben*, the ſon of viſion; and whoſoever in their prayers ſerve God otherwiſe then in Chriſt alone, as in the Saints and Angels, are Idolaters, as *Dan* and *Ephraim* were excluded the Catalogue of Saints.

SECT. 4. *The Analogy of Sacraments.*

1 *Cor.*10.1,2,3,4. Our Baptiſme is by Analogy the ſame with the *Sea* and *Cloud*, and our Euchariſt the ſame with *Manna* and the *Rocke*, and Chriſt by them all is ſignified unto us: in which ſenſe they are called our fathers that were of another Nation, becauſe they were of the ſame Religion, and had the ſame Chriſt in their ſignes, that we have in ours, and all things were to them commemorations of Chriſt to be exhibited, as Signes and Sacraments are now to us that he is come, *Heb.*13.10.11,12,13,14.15. The Altar without the Camp, is a type of the Croſſe of Chriſt without the City: The Sacrifice without, of Chriſt himſelfe ſuffering without the gate: Their going out at the gates with both goats, *Lev.*16 of our going out to Chriſt, both God and Man; for the living Goat that makes atonement as well as the dead Goate, ſhews that both the Godhead living, and the Manhood dying, were both neceſſary for our ſalvation. *By him therefore let us offer the Sacrifice of praiſe to God continually, &c.* Our Sacrament in our Book of Common Prayer is called our Sacrifice, and

Lib. 4. so may our Table be called our Altar, and neither consort with Popery.

Sect. 5. *The Analogy in Orders.*

Rev. 4. 2. *A Throne in Heaven, ver.* 4. *about the Throne foure and twenty Elders, ver.* 6. *and also foure Beasts.* The riddle is soon read, *Numb.* 1. & 3. The Tabernacle is Gods Throne, and far from it must the Tribes or Congregation be placed, and between them and it *Moses*, *Aaron*, the Priests, and Levites. The *Basilica* or Palace of God, where his Throne is erected, is the materiall Church in all places, where God and his people meet, and so is to be esteemed amongst us of the Gentiles, & the Analogies may be these.

Sect. 6. *Moses and the Kings in their Analogy to all Princes.*

Moses and all the Kings of *Israel* were in the house of God, *Hebr.* 3. 2, 5, 6. and in respect of Christ that was over it, they were under him, and the fallacy is to make it over them, because of the owner. 1 *Pet.* 2. 13. Kings are supreme, and have Governors under them that are over others; and it is the will of God that every man learne his duty of subjection, and that even from Christ himselfe as a servant, who submitted to the power of *Pilate*, *John* 19. 11. against justice: for that plea is wicked, that Kings are to be resisted when they do unjustly; for the determination of the Apostle, *Rom.* 13. 2. is the resistence of regall power, and not of mutuall justice, *Mat.* 7. 12. *Luc.* 6. 31. Justice binds Kings to do that to their subjects, that they would have their subjects to do unto them, nay, more to do to their subjects, that they would have done to themselves, if they were subjects and had Kings over them; but grant they deny Justice where Law requires it, yet that quits not the subject from his obedience to that power that does unjustly; neither is it necessary he should sin in obeying, seeing he suffers patiently the will of him, whom he dare not resist, and yet obeys God rather then men, doing willingly

willingly what he commands; for if to every man we must be so far from revenge, as rather to receive a second blow, then unjustly and against Law smite as they other did; much more to Kings and Superiours may we unjustly offend or defend by armes a just cause above our calling. LIB. 4.

SECT. 7. *Kings out of the Church.*

1 *Cor.* 5. 12. *What have I to do to judge them that are without? John* 18. 36. *My Kingdome is not of this world*, and therefore no fighting for it with kings by their subjects: yet may they fight for it, and their subjects, and command armes as well as arguments in defence of it. Kings are out of the Church two wayes. First, as Pagans, and so it concernes them as private men, and the Church hath nothing to do with them by way of censure, because as yet they are not received into the body of her Government by Baptisme. Secondly they are out of the Church as Kings that cannot be commanded by her. It was said of *Alexander*, that he had two friends: *Craterus* φιλοβασιλεύς, the Kings friend; and *Hephestio* φιλαλέξανδρος, *Alexanders* friend. The *Magistrate* and the *Man*, the *King* and *Alexander*, the *Office* and the *Person*, are not without distinction: Yet it will be impossible to excommunicate *Alexander*, depose him, cast him out both of the Church and the World, and not to do it to the King. Pope *John* 22. about the beggery of Fryars, was challenged by the authority of *Innocentius* the fifth, he answered the words were spoken by *Innocentius*, not as *Pope*, but as *Fryer Peter* of *Tarantasia*, when he had time to write Postils. This is something to excuse the error of a Pope: but nothing to excuse what is done against Kings, because they are Christians.

SECT. 8. *Pagan Princes.*

Ezra. 6. 14. *Cyrus*, *Darius*, and *Artaxerxes* command, as well as God himselfe, the building of the second Temple, and it had been rebellion for Captives, either by armes to have departed, or by armes to have resisted these Kings, who

Lib. 4. of God had the command over them. Their adverſaries, *Ezr.* 4. 5. did *fruſtrate their purpoſe all the dayes of Cyrus, untill the reigne of Darius.* *Haggai* and *Zechariah, chap.* 5. 1. ſtirre them up to build, and juſtifie it by the decrees of *Cyrus*, and prove to *Darius* that nothing was done but by the authority of the Monarchy; and the plea is heard, and by the King further command granted that things ſhould be perfected, that were lawfully begun. *Nero* is prayed for, 1 *Tim.* 2. 2. and the Jews condemned for rebellion, *Matth.* 24. 5, 6. in the cauſe of Religion. *Stapleton* ſays, that Princes are not by any office bound to maintaine Religion: but by their piety and converſion, and that ſubjects them to the Church, ſo that a Chriſtian King is made worſe then a Pagan, and is ſo within the Church as a Convert, that he cannot be without it as a King, but even that office that may not medle with the Church, the Church may medle with it.

Sect. 9. Kings *intra & extra, infra & ſupra Eccleſiam.*

The *Venetians* being not ſatisfied with *Philip* the King of *Spaines* diſtinction to perſwade them not to aſſiſt *Peter Caraffa*, whom the Pope had appointed to infeſt *Naples*, they retorted his diſtinction upon himſelfe. *Separate us* (ſay they) *Caraffa, from the Pope, and we will not aſsiſt him. Thou ſayst he is thy ſubject and a rebell: but the Pope is his patron, and him we muſt obey.* Poore ſoules! that ſee not their miſtakes, both the King and the *Venetians* are deceived: He to think he might obey the Pope, and war with his enemy, when both were alike; and they to judge they did well to defend the Pope and a rebell againſt his Prince. But here no ſuch difference can be made, and therefore in few words we follow foure things, and hope ſuch Fathers as ſeeme to contradict, may be reconciled.

Sect. 10. *Kings are within and without the Church.*

Deu. 33. 5. *Moſes was King in Jeſhurun*; therfore over all *Iſrael*. He was within the Church as a member, over it as an head, under it as a ſervant of Chriſt, not to be commanded by the Church,

Church, for he was out of her power & cõmand. *He cõmanded her a law from God, Deut.* 33.4. but received no law from her, nor was any way in subjection to her; and therefore *Hosius* and *Leontius* to *Constantius* by letters denied to depose *Athanasius*, because it concerned not his Empire to depose Bishops, as a thing immediately belonging to the keyes. *Hilarius* writing in like manner to the Emperour, tells him it was above his calling to judge the Clergy with Church censures. S. *Ambrose* denied *Valentinians* request for the Arians; as also to dispute with *Auxentius*; and his reason is, that mixtures may not be made of unlawful medling. No question the Emperours power is not denied over these Bishops, and in causes of the Church: but yet they intimate that Princes and Prelates may not confound themselves in their callings.

SECT. 11. *Princes and Prelates conjoyned.*

God hath placed them together at the doore of his Sanctuary, and they *Numb.* 3. 38. are separated too; as the Hebrewes have observed by a *pause*, to put distinction between *Moses* and *Aaron*, the one as a King, *Deut.* 33. 5. the other as a Priest with his sonnes. *Eleazar*, *Numb.* 3.32. is the *Prince of all the Princes* of the Levites, and the Bishop (as the text sayes) that hath the oversight of all them that in their severall stations under him have the charge to keepe the Sanctuary. *Numb.* 4. 16. the Greeke translate it by the word *Episcopus* a *Bishop*; as *Aaron* is the figure of Christ, so is *Eleazar* of the Apostles, Apostolique men and Bishops, next and immediately under Christ, as *Eleazar* was under his Father. His charge was Oyle for the lights, and the anointing, the one he carried in his right hand, and the other in his left: The incense in his bosome, and the meate offering upon his shoulder. He was Prince of all Princes; one that had the charge of the whole Sanctuary, and all the instruments thereof.

SECT. 12. *Prelates, Presbyters and Deacons.*

Eleazar, the Prince of Princes, must neither be understood

Lib. 4. in reſpect of his Father, nor of his brethren: but of all the reſt of the Levites in their ſeverall orders and ſtations, whereof ſome were Princes or principall Prelates over others; which being not well underſtood, breeds confuſion in the orders of the Church, and obſcures the juſt analogie intended, *Rev.* 4. 4. *Eleazar* is the third ſonne, and the firſt, becauſe his two brethren die without iſſue, which had been before him by birth, if they had received beeing from his brethren. So we may ſay, *Peter* had a primacy, *Mat.* 10. 2. of calling, not to be a Diſciple, for ſo S. *Ambroſe* ſayes, *Andrew* did firſt follow Chriſt; but to be an Apoſtle, and ſo S. *Cyprian de unit. Eccl.* affirmes the Lord did chooſe *Peter* firſt, *Epiſt.* 71. *ad Quintum*, and ſayes further, that *Chriſt gave equall power to all the Apoſtles.*

Eleazar now firſt in order, is equall in power to *Ithamar*, and both in all their ſonnes are ſucceeded, and of two equalls become twentyfoure equalls, 1 *Chron.* 24. 4. To theſe belong all the reſt, and by analogy are applyed to the Prelates of the Goſpell, *Rev.* 4. 4. not for number, as if neither a greater or leſſer number could be admitted in the Prelacy: but it is meant of order amongſt equalls, and their power and command over others. According to which analogie, it holds that Prelates are over Presbyters, and both over Deacons. *Deut.* 25. 4. 1 *Cor.* 9. 9. 1 *Tim.* 5. 18. Maintenance is urged for the Miniſters of the Goſpell from the analogy of the law, and tythes have as much divine right for thoſe that preach the Goſpell, as ever they had by the law; and ſo analogie is a manifeſt argument of the truth of both Teſtaments.

Sect. 13. *The analogie of places.*

Petrarch de remediis, ſayes men walke as in a *carreere*, where blindneſſe puts a ſcarfe over our eyes, then we toyle, fall into ſadneſſe and ſorrow, and end in errour and a falſe way: *initium cæcitas obtinet, progreſſum labor, dolor exitum, error omnia. We live not* (ſayes *Seneca*) *by reaſon but reſemblance, and fall one upon another by heapes, as blind men doe into a ditch.* We imagine every man wrongs us that is not wilfull like our ſelves,

selves; and because some we affect say Temples are Jewish, we thinke they can no wayes be Christian, when question-lesse he that hath said nothing of them in the new Testament, hath left them to the analogie of the old, and we as they may have our houses of prayer. LIB. 4.

Tacit. Hist. 2. Multitudo vulgi more magis quàm judicio pòst alius alium quasi prudentiorem sequitur. Men follow Sect-masters as their wisest guides, and give not themselves to examination by the best rules. The rude multitude (sayes S. *Aug. l. 6. de C. D. c.* 10.) would be counted mad, *si sanitatis patrocinium non esset insanientium turba.* as Moles we thinke our selves the lesse blind, because we have companions in our darknesse. Like the *Abderites* being possessed with the tragedies that are acted before us, our *Andromedues* and *Meduses* will never out of our heads, and he that shall enter our company shall be despised by fooles, for not playing his part with them.

Pausanias Mirrour of Smyrna comes into my minde, which was so contrived that it made beautifull faces looke very ugly, and ugly faces appeare most faire. Or our illusions are like those of Tygers to deceive them of their young ones by looking glasses, which so amaze them that they stand still, and by reflexion thinke their young ones are comming againe; yet by striking the glasse to come to them they breake it, and lose both the instrument of their deception and yong ones too: so doe these in the end deprive themselves both of their opinion, and the truth they sought by it. I hope the analogie I have made will have better successe, for nothing but the divine truth leads me unto it, and the best times that have followed it, and none but these muddy and murmuring times of ours out of humour teach the contrary.

SECT. 14. *The analogie of times.*

Sen. ep. 17. *Quædam nos magis torquent quàm debeant, quædam ante torquent quàm debeant, quædam torquent cum omnino non debeant.* We complaine *too much, too soone,* or *without a cause.* Many are troubled about the Lords day; others make more

Lib. 4. more conscience of the dayes of the Saints; and few are led quietly by the Church, which hath undoubtedly her power to appoint our times, and the Lords day being appointed by example in all ages, should quiet our minds to follow it, and not to fall out with the Church more for addition of other dayes, then our Saviour did with the Jewes, for adding to their feasts, *Joh.* 10, 22.

Sect. 15. *The analogie of Ceremonies.*

Numb. 18.10. *In the Holy of Holyes*, that is, the Court of the Sanctuary; for the most Holy place was neither for meat nor meeting, *Levit.* 16. *Heb.* 9. 3, 7. It is holy in respect of the Campe and Citie, or the great Court of the people, 2 *Chron.* 4. 9. *Ezech.* 42. 14. which places were also holy, but lesse holy. In this Holy of Holies were chambers to eate and place holy things in, *Neh.* 13. 5. 9. *Ezech.* 42. 13. and they are called most holy, *Lev.* 24. 9. Every male therefore must eate; but their wives and daughters might not eate of the most holy things, as they did of other holy things, *Numb.* 18. 11, 13, 19. *Lev.* 6. 18, 29. & 7. 6. The Citie, Campe, and great Court, must be also holy, for in them were holy things also eaten, as the Passeover, and Peace offerings. What chamber Christ used at the Passeover is uncertaine; but this is certaine, the place was holy, and ever after so observed, and *Ezekiel* in the mentioned place prophecieth of the Temple of the Gospel, which Christ should choose, as he did *Herods* Court, appointed for the Gentiles, *Mark*, 11. 15, 16, 17. Which he sayes is to them a sanctified house of prayer, and no more to be prophaned then the rest of the Temple. So that I take that law, *Lev.* 19. 30. *Keepe my Sabbaths, Reverence my Sanctuary*, to be of perpetuall use.

Ye come on your Sabbaths into my Courts to reverence me. The Hebrew Doctours on the place, say thus, We reverence not the Sanctuary it selfe, but the Commander of it; and what is this reverence? First, to goe with *dread, feare, and trembling*, as *Iacob* did, *Gen.* 28. 16, 17. Secondly, *unshod, without staffe, his working garments, dust on his feet, bags of money, &c.*

Thirdly,

Thirdly, he must not make Gods house his *thorow-fare*, and in at one doore and out at another, to shorten his way: but wholly he must come for the thing intended and commanded. Fourthly, he must not goe in and out the same way. He that went in by the way of the right hand, and turned to the left, was presently asked, what had befallen him? If he answered, *he was a mourner*, then would others say, *He that dwelleth in this house comfort thee*. If he said the *Niddui* or lesser excommunication was upon him, they answered, *He that dwelleth in this house give thee an heart to hearken to the words of thy neighbour*. Lib. 4.

Many other ceremonies they had, and though we neither follow them for multitude nor mystery, yet we cannot dislike decency and due respect to the house, for the honour we give him that dwels in it. *Concil. Gangrense, An. Christi* 325. *Can.* 5. *Si quis docet, domum Dei contemptibilem esse, anathema sit. Salute the Deaconesses* (saith holy *Ignatius*) *which keepe the holy doores*; if the doores be holy, then certainly they held the house to be holy. From another we have it thus; *Stent ostiarii, &c. ad sacra vestibula &c.* Keepers for both sexes to take notice what men and women came to Gods house, and every mans standing, gesture and behaviour was observed.

CHAP. XVI.

Good examples ill followed.

AND the King stood by the pillar, and made a covenant, &c. 2 *King.* 23. 3. A good example ill applied by Papists to their Councels, that dare set the Pope above the King, when both *Hilkiah* the high Priest, and the Priests of the second order, and the keepers of the doores, all principall men in the service of the Temple, are all commanded by the King in the great Councell to stand to the covenant, and to cast out all Idolatry. I say, the Pope dare call, command and confirme what decrees he pleaseth without consent, nay, contrary to

L.18.4. Kings, Emperours, and all Christian Princes, as one that will be supreme: but I wonder, enemies to Papists should read this Chapter, and without *Josiah* make publique covenants, and sweare men to the obedience of their own lawes; as if it were done before God, to walke after God in keeping his Commandements, when they doe expresly against his will.

It is necessary that all sorts of people be gathered by him that alone hath power to command them: and if they speake of gathering the Saints, *Eph.* 4. 12. it is by preaching the Word, and baptizing them that beleeve it, I wonder whence they have that doctrine of noveltie, as to count them that are baptized no members of the Church, and that it is necessary they make a second confession of some sect they will cleave unto, and separate from that body by which in Baptisme they were incorporated. Neither is confession enough, but a covenant must be made, and tearmed Gods, when it is against him and those he hath anointed to rule them; and to make sure worke, they must be sworne too, and their consciences fettered so fast, that no law of God or man can loose them. A divinitie practised that I could never read of in Gods Word, or the Primitive times; and I would to God it had been left with our adversaries the Papists.

CHAP. XVII.

The rule of peace, Gal. 6. 16.

IT keeps men from extreams, and contrary opinions, and teacheth them to walke as new creatures, no wayes wedded to themselves, or the religions of the flesh, wherein is zeale without measure. Of the one S. *Paul* testifies, *Rom.* 10.2. Circumcision is precise, and so is uncircumcision in defence of religion, *Act.* 17.18. encountering the wisest Apostle, and they professe wisdome, *Rom.* 1.22. that most deny it. *Fiducia pallens*, the Poet painted boldnesse with a pale face; and they will prove the most faint hearted that seeme the stoutest in their

their groundleſſe reſolutions. *Greg. Anchora mentis pondus timoris, the anchor of the floating underſtanding is the weight of Gods feare*, and yet *pennas habet non pondus*, wings and not weight to carry us to God. I know ſome will be angry with me, and very impatient to be croſſed. *Sen. de ira, Dum incipit tota eſt*, Anger like Gunpowder fires all together, or like thunder vents it ſelfe all at once, and like a tempeſt is all up on a ſudden. *Vir iracundus effodit peccata*, the angry man diſentombes all the ſinnes he interred in his ſoberneſſe.

I ſhall beſeech every Reader to embrace that to which I will binde my ſelfe, to like as well of another as my ſelfe, in any direction to the truth. *Multis abundat virtutibus, qui alienas amat*. I ſhall love his vertues the better that ſheweth me my vices. *Moleſta ſarcina vir bonus*, it is pitie a good man ſhould be any mans burden. *Plutarch. Apophtheg.* reporteth of a Clowne that gave his voyce for the baniſhment of *Ariſtides*, and being asked of him unknowne, whether he knew the man againſt whom he gave his voyce, anſwered, that he knew him not, but it was a trouble to him to heare him tearmed a juſt man. I pray God ſome be not more troubled to heare of the calling of ſome men in the Church, then to underſtand themſelves how unjuſtly they proceed againſt them.

CHAP. XVIII.

The Churches happineſſe.

SAint *Baſil* in his Moralls *Reg.* 30. and in his ſhorter expoſitions, *Interog. & Reſponſ.* 310. is ample for the holineſſe of place, and that by the example of our Saviour, and the rule of the Apoſtle, 1 *Cor.* 11. 22. Τὰ οἰκία, ſacred places may not be mixed with ſecular; *Our Saviour would not ſuffer common veſſels to come into his houſe, and by the ſame reaſon reiects a common houſe for the celebration of the Sacrament. We eate not our common Suppers in our Sanctuaries, nor the Lords ſupper in our private houſes,*

Lib. 4. ſes, &c. When neceſſitie urgeth us to our houſes, we ſelect houſe and place for that uſe, and uſe not all places alike. This father was the founder of good diſcipline in the Eaſt, as Saint *Benedict* was in the Weſt; and *Waltram* Biſhop of *Naumburg*, if he was the authour of the booke *de unitate Eccleſiæ*, ſhews the faction of the Monks made to uphold Pope *Hildebrand*, *l. de unit. Eccl. Tom. 1. Script. German. à M. Frehero edit. pag.* 233. for the Schiſmes and hereſies brought into the Church notes this eſpecially of them, that *deſpiſing the tradition of God, they deſired other doctrines, and brought in myſteries of humane inſtitution*; and againſt theſe he alledgeth S. *Benedict* the Father of Monks in the Weſt, writing thus: *The Abbat ought to teach, or ordaine, or command nothing, which is without the precept of the Lord: but his commandement or inſtruction ſhould be ſpread as the leaven of divine righteouſneſſe in the minds of his Diſciples, Benedict. in Regul.*

S. *Anthony* in the Eaſt for his Monkes, *the Scriptures are ſufficient for doctrine. Athanaſ. in vit. Antonii quod Evagrius Antiochenus Presbyter reddidit.* S. *Baſil in regul. brevior. op.* 95. being asked what novices ſhould learne, anſwers thus, *It is fit and neceſſary that every one ſhould learne out of the holy Scriptures, that which is for his uſe; both for his full ſetlement in godlineſſe, and that he may not be accuſtomed unto humane traditions.* My former authour *de unit. Eccl.* 11. 228. complaines, that *it was not permitted to young men in Monaſteries to ſtudy the ſaving knowledge of the Scriptures, to the end that their rude wits might be nouriſhed with the huskes of Devils, which are the cuſtomes of humane traditions; that being accuſtomed to ſuch filth, they might not taſte how ſweet the Lord was, &c.* Who would not like well of his Ancients paying home all ſects, not ſparing traditions for the maintenance of the Scriptures in faith and good life, and wholly commending and commanding them as the rule, and by the ſame alſo give light to ſuch traditions as they followed for order and decency? To conclude, caſt away ſuch teachers as perſwade like *Pythius*, and of their cunning, let ſuch as *Camius* correct themſelves betimes, love the Church of *England* that loves the truth, and hath the moſt ample teſtimony from all authorities of the truth and traditions ſhe urgeth.

geth. *Deus tuus totum erit tibi, S. Aug. in Psal. 36. Serm. 1.* God shall be to thee all in all, when thou art subject to him as thou oughtest. LIB. 4.

SECT. 1. *The Churches happinesse in Christ.*

First she is clothed with him as the Sunne, *Cant. 6. 10. Rev. 12. 1.* Secondly, she is named by him as the wife by the husband, and the body by the head, *1 Cor. 12. 12. Names of men* in respect of their heads and Captaines, called seven thousand names, *Rev. 11. 13.* shew the number of those that were chiefe, and bare as it were the names of the multitude: *So is Christ*, that is, his Church which beares his name. ἀξιώματα ἀνθρώπων, *dignitates hominum*, and so what more worthy then to be called Christ? Thirdly, the Church shines with the righteousnesse of Christ, as the wife does with the rayes of her husband, *Uxor fulget radiis mariti, Jer. 23. 6. & 33. 16.* She shall be called by the name of her husband, *The Lord our righteousnesse.* Fourthly, she is discharged by him of all her debts, *Lis uxori non intenditur*, no action lies against the wife; *Rom. 8. 33. Who shall lay any thing to the charge of Gods Elect? &c.*

SECT. 2. *The Church is happy in the Apostles.*

First, that they are *Starres* upon her head, waiting upon the Sunne to give her light. Secondly, they are all as one *Crowne* united in her Government, *Rev. 12. 1.* Thirdly, they alone in that Government are succeeded, *Matth. 28. 19.* Fourthly, their crownes are Priestly, *Rev. 4. 4.* equally divided as they were, *1 Chron. 24.* among the Princes of Priests. And they are of *Gold*, to signifie that they are as *Aaron* in the Church, having no visible Priest above them. Jesus Christ is their head, as *Aaron* was of his sonnes, and they have no other head spiritually but Christ in the order of Government, and of all others they are appointed heads under Christ. The whole body hath but one head, and that is Christ, *1 Cor. 12. 27. Yee are the body of Christ*; now this body hath members that are compared *to head, hands*, and *feete*, that have need one

Lib. 4. of another, and in this ſenſe Chriſt is no head, for he hath no need of us, as we have of him, and therefore the head that needs the feet is not, *as Cardinall Poole* imagined, *Reginald. Pol. Card. pro Eccl. unit. defenſ. ad Hen.* VIII. *lib.* 1. that the Pope muſt be the head, and Kings the feet; and it is true the Pope cannot ſay to them I have no need of you, for he likes well of ſuch feet to be for him, or under him: but we may ſave Papiſts this labour and find the Church heads that the feete have need of, 1 *Cor.* 12. 28. firſt Apoſtles.

Sect. 3. *The Church is happy in Divine ordinances.*

Not thoſe divine ordinances, *Coloſſ.* 2. 14. for they were againſt us, and writings to which we had ſet our hands and ſeales, and ſo croſſe and contrary to our happineſſe, that they had need to be nayled to his croſſe that cancelled the ſeales, blotted out the writing; nay tore it in pieces. *Gal.* 3. 13. *Deut.* 21. 23. *ipſa ſuſpenſio eſt Dei maledictio*; and this Chriſt bare for us, and we muſt beare it for him, *Heb.* 13. 13. not as the reproach of God, for ſo we are not able, but as the reproach of men, and ſo we are not aſhamed of the materiall croſſe, nor of the mark of it in our foreheads. The Chriſtian Church, *Rev.* 12. 1. hath the *Moon under her feet*, that is all Jewiſh ceremonies, and yet, *Cant.* 6. 10. ſhe is *faire as the Moon* by her beauty borrowed from the Sun. She may now meet Chriſt every where, *John* 2. 11. yet no where publikly, but whereſoever he records his name, *Exod.* 20. 24. and that place being taken up for him, and marked for him, as lodgings are for Princes, may not be diverted to other uſes, and the like is of other ſacred Kings.

Sect. 4. *The Church is happy in her knowledge.*

Joh. 17. 3. *This is life eternall, to know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.* This is neceſſary knowledge, and ſhould, in compariſon of it, ſilence all other queſtions. *Rev.* 8. 1. When ſome great things comes to be done, heaven it ſelfe is to be ſilenced, and what it is for halfe an houre is worthy

worthy the inquiſition. By heaven we may underſtand the Church, where the Angels ſtand, but that is not the cauſe of this admiration, but the Angels ſtanding by the Altar to receive our prayers, which hee ſends up as incenſe, when wee have offered them up to him, and ſtand in expectation of his bleſſing, as the people did praying to themſelves ſecretly, *Luke* 1.10. Their incenſe is offering at the Golden Altar, and every ſoule prayes within it ſelfe to be accepted in Jeſus Chriſt, who is always ſent of the father to do us good. *Act.* 3. 26. *Vnto you firſt, God having raiſed up his Son Jeſus, ſent him to bleſſe you.* *Deut*, 27.12,13. Who are to bleſſe upon Mount *Gerizim*, and who to curſe upon Mount *Ebal* are expreſſed, and the curſes pronounced, but the bleſſings ſilenced; that the people might look for them in Chriſt, who is ſent to bleſſe, and when he is in his holy Temple, *Let all earth keep ſilence before him*, and let all Idoll worſhippers that ſeek their gods in Images be aſhamed, *Hab.* 2.19,20.

SECT. 5. *Happy in the parts and perſons ſhe worſhippeth.*

1 *Cor.* 6.20. *Ye are bought with a price, therefore glorifie God in your body, and in your Spirit, which are Gods*, *John* 4.23,24 *The father muſt be worſhipped in Spirit and Truth, for ſuch he ſeeks to worſhip him*, and ſuch muſt know him as he is, that will not ſerve Idols. Firſt, God is a Spirit. Secondly, this Spirit muſt be worſhipped. Thirdly, this worſhip muſt bee in Spirit. Fourthly, and in Truth. Fifthly, ſuch God ſeeks for. Sixthly, they muſt glorifie him. Seventhly, it muſt be in their bodies. Eightly, with their ſpirits. Ninthly, becauſe both are Gods, created and redeemed. There is a great controverſie raiſed by ſome of externall worſhip, that it is a part of Gods worſhip, others but a ſigne, and to ſome it is not ſo much, for they abuſe the one place to contradict the other, as if in Spirit were all, and in Body nothing. *D. Ames* in his freſh ſuit againſt our Ceremonies, layes down this Poſition from the firſt place, That the worſhip of the body is as eſſentiall a member, as that of the Spirit, and both members make the intire worſhip of God: and this he ſays, to foile the fancy of

mens

Lib. 4. mens invention, that will command the body how it shall worship God by their own wils, as if it were theirs and not Gods; and he says it is folly to shift off the argument, as we do, that we command no part of Gods essentiall worship, but a circumstance whiles we order the body: But the place will answer him, the body is for God and not for fornication, and God hath left it neither to our selves, nor any other to use it wickedly. It is joyned to the Lord, and may not be the member of an Harlot. This is essentiall in Gods worship that the body be holy: yet is it at the will of the Spirit, that is in it to dispose it outwardly in Gods service, and if it bee bound to obey our wils, much more the will of Gods Church in things indifferent. No man denies free will in such matters, and what slaves are we that cannot yeeld to our Governors, as freely, as we do to our selves?

Chap. XIX.

God is a Spirit that understands and loves himselfe.

Sect. 1.

THe best understanding begets an Image of it selfe, and from the begetter to the begotten, proceeds an equall love. and this we have in the demonstration of reason; and Scriptures make it up, that the Son is the expresse Image of his Father, *Colos.* 1. 15. *Heb.* 1. 3. and that love that proceeds equally from them both, is the holy Ghost, which is not *donum gratiæ*, as the deniers of his person affirme, but *gratia dator*, the demonstration of his person, 1 *Cor.* 12. 8, 9, 10, 11. *Deus à seipso, unus per seipsum, in seipso vivens, se ipsum intelligit; hinc intellectus intellectum concipit, non ut accidens in subjecto, sed ut subsistentia subsistentiam gignens; hinc Imago Patris in Filio pari dilecto & diligente. Hæc mutua Patris & Filii dilectio, nec est actio nec accidens, sed vera subsistentia altera, non aliud ens sed alia persona. Ens absolutè primum non est à primo, sic Deus non*

est

est de Deo quâ ens, sed quâ subsistens in Ente; sic Filius est à Patre, Pater à seipso, & Spiritus Sanctus ab utroque, dator omnis gratiæ. Many gifts, one giver: diverse administrations the same Lord: divine operations, one Father their fountaine, who as he is first, administers by his Son, and both give by the holy Ghost. Idolaters that have accursed our Saviour, 1 *Cor.* 12. 3. and call him Lord, shew a gift, and that of the holy Ghost; and where that Spirit is, there is unity. This must be worshipped essentially, as one with the rest, and personally, as distinctly by himselfe. One God, and three persons may no wayes be painted, for that is to worship them in a body, and not in spirit. They were never in Images, neither have they suffered Angels or dead mens soules to come in them, and therefore when they are possessed, Divels inhabite them, and are worshipped by them. We must learne God by the truth of his word, and not by Idols, and such God seeks to do him service. LIB. 4.

Trinitatis demonstratio, ad *Heb.* 1. 3.

Ens primum non est ab alio, vivit seipso, & seipsum intelligit; ergo, intellectus intellectum concipit. Quæ concipitur, imago est concipientis; ergo, Filius; & quia natura concipitur, est Filius unigenitus, & in ipso est tota Patris essentia. Aliud non est à Patre, sed Alius. Alius personâ, non essentiâ; & quia est Filius à Patre, est ordine secundus, non Deus sed persona. Persona per se subsistit, & est ab altera distincta, sicut duo contraria, quorum neutrum constat ex natura alterius affectione. Hinc Pater non est Filius, nec Filius Pater, sed Filius est Patris Filius, & Pater

SECT. 2. *Honour essentiall and personall.*

Joh. 5. 23. *that all men should honor the Son, even as they honor the Father.* He works the same thing with his Father, *v.* 17. *ergo* God, *v.* 18. He does nothing of himselfe, *v.* 19. as the first person doth; therefore the second. His Father loves him, sheweth him all he doth, and by the life he gives, declares him to be God, and the Judge of all men, and to receive equall honor; not as well to be honored, but as much. First, in being, as one God. Secondly, working the same. Thirdly with the same will. Fourthly, in the same

Lib. 4. *est Filii Pater. Contraria sunt & nihil arguunt contrarietatis, quia mutua est affectio, qua non potest esse contraria. Simul sunt naturâ, & qui perfectè unum novit, novit & alterum. Intellectus intellectum concipiens diligit, & ab utroque dilectio procedit, & spiratur; hinc Spiritus ordine tertius, alius ab utroque non aliud, & quia Spiritus per se subsistit est tertia persona: sic unus & Idem, alius & Trinus adorandus, & adoratio est pro modo subsistendi, necnon operandi modo. Soli Deo gloria, Patri, Filio & Spiritui Sancto.*

decree. Fiftly, made by the ſame counſell. Sixtly, effected by the ſame Power: and ſo wee learne our duty in doing it alike to all the three perſons, yet diſtinctly, and without confuſion.

SECT. 3. *Honor perſonall is, firſt, for the manner of ſubſiſting, ſecondly, for the manner of working.*

Phil. 2.11. Honor to Jeſus Chriſt is *to the glory of God* the Father; 1 *Cor.* 15.28. *he ſhall be all in all*, when the Son gives up all unto him. He that was humbled, and is now exalted ſhall bee ſubjected to his Father, for his greater glory, and therefore we need not wonder of ſpeciall honor to Jeſus Chriſt, for the time of his exaltation. There is a wonderfull and wiſe *progreſſion* and *regreſſion* made by the three perſons. The Father hath the inchoation, *of him are all things*, *Rom.* 11. 36. 1 *Cor.* 8,6. The Son the diſpenſation, as *by whom* the Father does all his works, and the conſummation is left to the Spirit, *Rev.* 10.7. there is the conſummation of a myſtery that is now in the hands of the Spirit, and then comes the regreſſion or returne of the Spirits work to the Son, who *Rev.* 11, 17. will take his great power to himſelfe, and reigne viſibly, that now inviſibly workes by his Spirit, 2 *Tim.* 4.1. his *Epiphany and Kingdome*, that is the glorious and viſible appearing of his Kingdome, which he ſhall take when he appeares with the clouds of heaven, *Dan.* 7.13, 14. into which clouds the Saints are aſſumed, *verſ.* 8. the

Saints

Saints on high, expounded by S. *Paul*, 1 *Thess.* 4.17. *caught* up, not there to remaine: but to escape the fire that comes out of them to go before Christs descending to the Earth. The wicked shall first have a terrible blow from Heaven before they receive their sentence to go to Hell, and all this shall be the personall glory of Christ, who in the regression will conclude all in the Father; for as all the Persons delight one in another: so they glorifie each other, and observe in it a good method, *Rev.* 3.21. he is now with the Father in his Throne, and must continue in that dominion, till death the last enemy be destroyed, & the Kingdom delivered up to the Father. Our Saviour supported by the Spirit, gave a blessed *consummatũ est* uponthe crosse in blotting out all our sins. The Spirit is now working a *consummatum est* in the sufferings of the Saints, and the last *consummatum est* shall be when Christ gives up his Kingdome. The ways of God are wayes of wisdome, and the further we wade in them, the more comfort we find. In the meane time it were to be wished wee would be more patient, and better perswaded of the things wee doe, or ought to do in our lawfull obedience to the Church. LIB. 4.

CHAP. XX.

Good counsell for concord.

PHILOSTRAT. *Heroic. in Protesilao, The communion of good things oftentimes begetteth envy, but when men communicate in miseries, they begin to love one another, recompencing compassion for compassion.* We may fast for our fulnesse, and feele smart for our harshnesse one to another. *Quod sapimus conjungat amor, quod vivimus uno Conspiret studio: nil dissociabile firmum, Prudent. Pscom.* It were good we would be advised to reconcile our selves, and embrace unity, for we weaken our selves, and please our adversaries exceedingly, who clap

Lib. 4. their hands at us in the applause of themselves, and say our bickerings bewray our truth to be no better then a blind error without an head or braine to judge what we do. *Bar. an.* 400. *N.* 31. may excuse us, that not only in their Church, but far more ancient times tumults have been made. His words are these, *A shamefull contention in the Church, the lamentable narration whereof I now take in hand: wherein shall be described the bickering and cursed persecution, not of Gentiles against Christians, or Heretickes against Catholicks, or wicked men against good and just men, but (which is monstrous and prodigious) of Saints and holy men one against another. Euseb. Hist. lib. 5. cap. 22. lib. 7. cap. 3. Cypr. Ep. 74. 75. Socrat. lib. 6. cap. 17. 18. 21. Niceph. lib. 4. cap. 37. lib. 13. c. 13. 17. 21. Zozo. lib. 8. cap. 21. Zozim. lib. 5.* plentifull records of unpleasant times. I could wish ours were better, yet not so desperate, but with *Prudent. Psychom.* we may say, *Concordia læsa est, sed defensa fide: Quin & concordia sospes, Germanam comitata fidem, sua vulnera ridet.* Our concord is not so hurt, but our faith will defend it, and we hope will come home again safe, and so we shall, but laugh at our wounds.

S. *Ambrose* advised *S. Augustin* and his Mother thus, *if yee will neither offend nor be offended, do as all Churches do in their ceremonies. Casulanus* repeating this advise, addes further, *Quibus congregatio regenda commissa est, &c.* yeeld to him who rules the Congregation; *Episcopo tuo in hac parte noli resistere, & quod facit ipse, sine ullo scrupulo aut disceptatione sectare.* He is cautelous in his limitation, and says in such a part, as is indifferent, we should obey without scruple the command of our Superiour. *Lipsius lib. adv. Dialogist.* says, the *Turkes* enjoy *pacem invidendam, & nobis pudendam*, such a peace as we may envy, and have just cause to be ashamed, that dispute every thing, and yeeld nothing to the Church. God hath delivered us from Popish tyranny, yet I feare we have secret enemies amongst our selves to set variance between us. *Zozo. lib. 6. cap. 4. As long as strangers wrong brethren they hold together: but when they are delivered from outward troubles, then they fall out among themselves.* S. *Cypr.* lamented the Churches contentions, and said they caused their persecutions, *lib. 4. Ep. 4. These evils had not come upon the brethren, if they had beene*

linked

linked together in the brotherly concord. S. *Basil* makes this sorrowfull complaint; *In other arts and sciences, I have seene much concord among the professours thereof: onely in the Church of God I have observed so much division, and so exceeding great dissention of many, both among themselves, and against the holy Scriptures: and that which is most horrible, the Bishops themselves have stood in such difference among themselves, both of minde and opinion, and contrary to the commandements of Christ, have used such contrarietie, that thereby the Church of God hath been unmercifully drawne in sunder, and his flocke troubled without care or pity:* But never did I reade of such a quarrell as ours, whether their callings can be good, that are thus contentious. If we prevaile in this, we may maintaine our strife, but lose our meanes to redresse it. Take away the order of Priests, and we shall not onely be disordered in our lives, but defend disorder it selfe for a law to rule by. Doubtlesse pastours and teachers that were in the dayes of the *Apostles* and *Euangelists*, were in subjection to the visitation of them, and had no power to ordaine other pastours, or censure any offenders: but were to informe, and send to the Apostles for such supplyes, who either by themselves, or their Deputies acted such businesse in the Church. Now because the Apostles died, and then their Deputies ceased, it came to passe before their death, that Church orders were setled, and Bishops appointed in all Cities to rule, order, ordaine, and act all businesses, as the Apostles did before their departure; and this was to continue to the second comming of Christ, the great Master of all these servants, that will not say Well done to *Popes* in their Monarchie, you have been faithfull in a little, &c. but you have been over-great Lords, and taken too much dominion upon you, and therefore goe accursed that have been the cause to bring so great a curse upon multitudes of people. Neither will he like well of *Diotrephes*, and his proud resistence of authoritie, but will say to him and his copesmates, you have spoken evill of your Superiours, despised not evill Governours, but governments, as *Jude* phraseth it, *ver.* 8. Indeed our age complaines of Governours, and I could wish there were no just cause: but from Governours they are now fallen foule upon Government it

LIB. 4.

Lib. 4. selfe, and say they will die, suffer banishment, prisons, or any thing, before the Government of Bishops shall be received. Take heed lest your Lord come and finde you so doing, as to touch the Apple of his eye, and doe harme to them he hath tenderly set over you as watchmen for your good. The Lord guide us into the way of truth, and send us some good *Ananias* that may put his hands upon us, that these scales that blind us may fall from our eyes, and we receive our sight, both to sorrow for sinne, and seeke the true remedy of all our errours, and the seducers and seduced may returne and receive the truth. I will conclude with the words of *Nazianzen*, ready to be deposed; It is a shame, O my fellow pastours of the sacred flocke of Christ, and not befitting you, if while you teach others peace, your selves fall to warre: and how shall you perswade others to unitie, your selves being at variance?

Chap. XXI.

Palmoni Ham-dabber, or, The Oracle of GOD, sought unto by Angels and Men.

When I heard one of the Saints speaking, and one of the Saints spake unto a certaine one, saying, How long the vision, &c. Dan.8.13. By *Saints* I understand the Angels, and the Saint spoken unto the Lord Jesus Christ, which the Angels call in the place, *Palmoni Ham-dabber*, that is, one in whom are the secrets of God, and who is that Word that reveales them. *Isa.9.6. He shall call his Name Wonderfull, Counseller, &c. Rev.1.1.* God the Father gives to his Sonne the Revelation, and he to men and Angels sheweth what it is. Names given to Christ are not in vaine. Angels when they seeke to know mysteries, magnifie the Sonne of God with an apt name, and teach us by their example whom wee should make admirable in all our counsels.

Rev.14.14. A white Cloud appeares for the seate of Christ, an

an apt ſimilitude to expreſſe his care for the Church oppreſſed with Idolatry, and now to be delivered both from Idolaters in the Court of the Temple, *Rev.* 11. 2. and Turkes that are wholly without the Church. The *Cloud* is a ſigne of protection, the *golden crowne* of reward for patience and obedience, &c. *Rev.* 14. 12. The *ſharpe Sickle* a ſigne of Revenge in his hand to reape the harveſt, which goes before the vintage. *Joel* 3. 13. *Malitia magna*, great wickedneſſe ripeneth the harveſt for the ſithes and ſickles, which are commanded to be put in to puniſh the earth. This harveſt falls into the hands of Chriſt, and the Angel that comes out of the Temple wills the owner of it, that he will begin with the Court of the Gentiles, that is, Idolatrous Chriſtians, and cut them out of the true Church, for they will have that to goe for it, which God hath caſt out; and therefore, as *John Chap.* 15. 1. compares Chriſt to a *Vine*, and his Father to that *husbandman, qui ſurculos inſerit, ſarmenta reſecat, & palmites purgat, &c.* Now it muſt appeare what branches are unprofitable, and abide not in Chriſt, which is *vera vitis*, not onely formall in flouriſhing leaves; but fruitfull in the trueſt vigour and vertue that poſſibly can be imagined to come out of ſo horrid a plant for the outſide, whoſe liquour and pleaſure is unſpeakable to all that taſte it: and therefore ſuch inſipid branches that brave it out in externall beauty, muſt come in examination by the ſearcher of hearts and reines, and be revealed to the world for their hypocriſie, by which they would cover their Apoſtaſie from the eyes of the world.

Joel makes the vintage follow the harveſt, as S. *John* does alſo, *Rev.* 14. 17. *Another Angel comes out of the Temple* with another ſickle for the vintage, and then the cry is from the Altar, *ver.* 18. as it was *Rev.* 6. 10. for bloud, ſet forth by grapes, which are to be trodde in the winepreſſe without the Citie, that is, either the great Citie which is *Rome*. *Rev.* 17. 19. or the Citie of God, *Rev.* 3. 12. & 11. 2. & *Rev.* 21. 2. S. *Peters* patrimony reacheth to the river *Po*, which *is a thouſand ſix hundred furlongs* from the walls of *Rome*. Without the Citie of God is *Dan.* 11. 45. *Joel* 3. 2. *Rev.* 16. 16. the holy Mount, and the valley of it, where the event will ſhew what

is

Lib. 4. is meant by the bloudy battell, where the floud of it shall rise to the bridles of warlike Horses, for I dare determine nothing, yet *Patmoni Ham-dabber* hath given us shrowd characters to conjecture some thing to befall the Idolatrous Court of the Church, and the place of the *Hagarens* and *Ismaelites*, that now possesse the holy Land, and holy Citie.

Luk. 17. 37. *Where Lord?* a question of admiration concerning the partition of the godly and ungodly. He had spoken of two before, and now he speakes of a multitude compared to *Eagles*, the Embleme of the fourth Monarchy, and the ancient Standard of the Romane Legions. This Army shall gather by the testimony of S. *John*, *Rev.* 16. 14. about the *great river of Enphrates in Asia*; to the which once extended the kingdome of *Israel*. The last place of Randevouz shall be *Har-magedon*, a mountaine of delight to Jesus Christ, as it shall be of desolation to his enemies. He delighted in the Mount of Olives before his death, there he often prayed and preached, there he was apprehended, and after his death there he ascended, and his feete stood upon this Mount, *Zach.* 14. 4. when he destroyed *Ierusalem*, and cast a trench round about it, when he fought in the Gentiles against it. I know the translation is *against them*; but the Hebrew is *in them*, and good reason, for he brought them against the Citie to be his feere to shed their bloud that wished his bloud might be upon them. Yet he will come againe for his Citie and people, *ver.* 5. and then let the Gentiles, that is, all *Idolaters*, and *Mahumitans* looke to it, for where they gather against him, there he will doe, as S. *Luke* speaketh. And S. *Paul* sheweth the manner. 1 *Thes.* 4. 17. it shall be from the clouds by fire, after the godly are lift up to meete him, all eyes beholding their glory, before the clouds, as a vaile, be drawne between his friends and his foes, and then shall all finde that fight against him, how unable they shall be to resist him.

Certainly, our wonderfull Counseller would answer us abundantly out of his Word, if we would aske of him, as his Angels doe, the secrets of his Father. And you see what need we have to setle our selves upon some sure foundation. We are miserably distracted, and almost all stand amazed at our times.

times. The *Viall on the Sunne, Rev.* 16. 8. is a ſcorching time, and who hath not felt the heat of it? *Ier.* 25. 15. the cup of Gods wrath goes round, and all Nations muſt drinke of it, and it begins at Gods people, and for their ſinnes *makes them a deſolation, an aſtoniſhment, an hiſſing, and a curſe*, but it comes off from them and concludes with their enemies. The fire in the end ſhall rage to cauſe them blaſpheme, that bleſſe themſelves in their wickedneſſe, *Rev.* 16. 9. The *ſeate of the Beaſt* will be ſmitten, and darkneſſe will drive him out of his kingdome to *Euphrates in Aſia, ver.* 12. and the very *Prince of the ayre* will be caſt into his dungeon. I am no Prophet, would God I could interpret them that have prophecied unto us of our times. I finde plagues diſtributed in this booke, and the diſtribution is this in reſpect of time, *ſeven Trumpets* are the *firſt plagues*, Rev. 8. 2. *ſeven vials the laſt*, Rev. 15. 1. What the former doe not fulfill, theſe laſt perfect their worke, and by their order we may aime at their ſenſe. Lib. 4.

I could ſay ſomething to them that are paſt, and are the obſcureſt. We are now in the fourth, expreſſed by a darke tearme, and it is of the *Sunne*, an ordinary Embleme of *Kings*, and ſo I take it in this Viall, and it is ſuch a Sunne as ſhineth moſt eminently in *Germanie*, a Countrey, I am ſure, ſcorched with a mightie fire of warre. The removall of this plague ſeemes to take off the vaile of things, and the next plagues preſent us with more manifeſt Characters. The *ſeate of the Beaſt*, who knowes it not? and the River *Euphrates* is perſpicuous to all men, and the meaning in Scripture without obſcuritie. *Rev.* 9. 14. Rivers are put for great powers, and their looſing is the ſetting at liberty their forces to fall upon the Nations, as the *Turkes* have done from this River. *Rev.* 16. 12. reſtraines their power againe, and gives way for the inlargement of Gods Church. Who would not rejoyce in the proſperitie of *Sion*, and ſeeke to know her times? We of this Nation have long injoyed peace, and that which is more, we have had the freedome of the Goſpell of peace, and now we begin to feare ſome fatall calamities neare at hand, and how to helpe them we know not. We feare our Biſhops, and begin to wiſh we had none, and hope their ruine would be our

Lib. 4. riſing. Alas, doe we love the Church to throw out of it her lawfull Governours, and bring in ſtrangers, and ſuch as cannot rule without faction? Conſider what is right, and moſt conſtant to Gods word and former times. Let Biſhops be as they ſhould be, Fathers of the Church, and no other Lords then to love the flocke of Jeſus Chriſt.

You have heard what ſtrength we have to plead their right, and how we have laid our foundation; firſt, that the Citie is called the Church. Secondly, that one Biſhop ought to be over the Citie. Thirdly, that he is ſo farre Lord, as the power of ordination and juriſdiction is in his hand: and ſo I thinke I have done no wrong, when I call my Biſhop, *Lord Biſhop of Norwich*, and that *jure divino*, by divine right. If you like not a proud Lord, yet love an humble Prelate, and pray they all may be ſo. Other honour I leave to the higher powers, and condemne onely that man of ſinne that will be over all Princes and Prelates, and thoſe men of ſchiſme that will not be under them: but ſeeke to be equalls to Biſhops, and will be Popes over their Princes, whoſe cauſe both with Popes exceſſive and defective, I have undertaken in another booke, and will ſeaſonably adde a few words of our beſt wiſdome to be wary in theſe evill times. I know *the prudent man ſhall keepe ſilence, for it is an evill time.* I take not the words to tie up our tongues, but to tame them, we offend not in ſpeaking. It is my deſire ſo to doe, and I expect pardon for infirmities, meaning in nothing to be wilfull.

Chap. XXII.

Aske good Counſell, and conſult with Gods word: Commune with your owne hearts in ſecret, and be ſtill, Pſal. 4. 4.

WEE are much diſquieted with our owne times, as *Daniel* was with his viſion, *Chap.* 8. 26. wee have a Saint in heaven that the Saints petition to know ſecrets. To him we have free acceſſe, and from him wholeſome words to cure our ſicke minds, 1 *Tim.* 6. 3, 4. Our yoke we muſt beare, and take

all

all our contentment in our Religion, make it our great gaine, *vtr.* 6. and ſubject our ſelves peaceably to our Governours. *Judicia Dei occulta multa, injuſta nulla. Aug. Tom.* 7. *pars* 2. We looke for puniſhments, and muſt learne patience, knowing that God is juſt whatſoever we ſuffer. Our anſwers from Gods Oracle will comfort us. To him we muſt flie for our great ſtrength, and take thankfully that little we have from Princes, *Rev.* 3. 8. *Rex medicus eſt, & medico comparatur, ut ſanet. Plat. de Regn. Caſe polit. l.* 3. *c.* 4. Kings are Gods meanes to maintaine our peace. *Nullum ornamentum principis faſtigio dignius pulchriuſque, quàm illa corona ob cives ſervatos, Sen. de Clement. c.* 26. The ſafetie of ſubjects is the faireſt Garland the King weares. *Populi ſalus eſt gloria principum, Caſſidor. variar. l.* 2. *ep.* 41. The praiſe of Princes is the preſervation of the people. *Principi & imperatori hoc conſulendum eſt, ut cives ſervent, Plutarch. Apophtheg.* it muſt be all their care and counſell to protect their owne body, and correct it to preſerve it. *Rex à regendo dictus; non autem regit qui non corrigit, Aug. Enar. in Pſal.* 44. LIB. 4.

I have a few things to end withall, and wiſh wiſdome may guide our diſtracted minds, and that our multitudes would learne diſcretion, and not runne headlong by examples. *Inter cauſas malorum noſtrorum eſt, quòd vivimus ad exempla: nec ratione componimur, ſed conſuetudine ducimur. Quod ſi pauci facerent, nollemus imitari: cum plures facere ceperint, quaſi honeſtius ſit, quia frequentius ſequimur, & rectè apud nos locum tenet error, ubi publicus factus eſt, Sen. ep.* 123. We never come to right judgement, when we are ruled by the rable of Rovers. *Hoc evenit ignorantibus veritatem, ut quidvis potius excogitent, quàm id ſentiant quod ratio depoſcit, Lact. de ira Dei, cap.* 10. They that are ignorant of the truth, thinke any thing rather then to come to right reaſon. *Nullum intra ſe manet vitium, Sen. ep.* 95. Vice will hardly be kept in, and we are come to great outrage, and few know who are the offenders. *Stultum eſt, quicquid homines ſine Deo ſapiunt, Ambr. de Elia, & Jejunio lib. cap.* 16. It is folly whatſoever we attempt without God.

O that he would diſcloſe his ſecrets unto us, and keepe us ſafely under his owne wings! Many wayes are before us,

Lib. 4. and we wander every one of us in shadowes and disquiet our selves in vaine. *Via trita, via tuta*, the best way is the beaten way, and we cannot refuse to goe after the Scriptures and antiquitie, when the one directs unto the other. Episcopacie is now brought to the height of scorne, and a way laid open against it. We cannot resolve by the present, but by a just derivation and succession from the first to the last, and may justly suspect that which we finde lately to crosse the rode, and runne us wilde into a wilderneſſe, where we may be led by infinite errours, but come out of them we cannot, except we turn into the rode again, & go the cõmon way of the Church.

I shall adde a few directions to divert us from the common errours. *Melius est habere malorum odium, quam consortium, Bern. de ordine vita, Serm.* 60. Better hate then harbour with the wicked. *Aliorum vulnus nostra sit cautio, Hier. Tom.* 1. *ep.* 10 *c.* 4. Let the woes of others be our warnings, and follow that wisdome that teacheth thee to walke with God and not with men. Looke to such guides from the Almightie as thou mayest trust; and beleeve me, I have spent my strength to search out Gods way. *Qui voluntatem Dei ſtreverunt invitantem, voluntatem Dei sentient vindicantem, Prosp. Responſ. ad object.* 16. *Vincent.* When Gods will invites us to the truth, despise it not, least thou feele a further frowne of his vindicative will. *Pereant sibi soli, qui perire voluerunt, Cypr. ep. l.*1 *.ep.*8. let him perish alone, which mindes to perish when he hath meanes. Good counsell I shall desire to give and take, and the times have drawne many meditations from me, and resolutions I hope of the better part. If any profit by them, the glory be to him that reveales his will to us.

Chap. XXIII.

Our best freedome is sometimes not to use it, 1 Pet. 2. 16.

THe way to silence ignorance is not words, but works, 1 *Pet.* 2. 15. Gods will is not that we should alwayes dispute what to doe, but he presents us with a rule of obedience, and bids us presently follow it, and that we shall sooner by well-

well-doing ſtop the mouth of an adverſary, then word it with him. The Apoſtle would have us ſubmit our ſelves to our ſuperiours, and not ſay we are Chriſtians, and owe ſubjection to none, but of our own profeſſion. It is too plaine that many Chriſtians made cloakes of their religion to ſatisfie their own malice; and I pray God miſchiefe lie not hid in the hearts of them that ſay they ſtand for the Goſpell. LIB. 4.

Homines vitiis ſuis ſapientiam inſcribunt, ut abſcondenda profitentur. Ita non ab Epicuris impulſi luxuriantur, ſed vitiisediti luxuriam ſuam in Philoſophiæ ſinu abſcondunt, & eò concurrunt, ubi audiunt laudari voluptatem; quærentes libidinibus ſuis patrocinium aliquod ac velamentum. Itaque quod unum habebant in malis bonum perdunt peccandi verecundiam. Laudant enim ea quibus erubeſcebant, & vitio gloriantur: ideoq; ne reſurgere, &c. Sen. de vit. beat. cap. 12. Men write wiſdome in their vices, and would ſeeme vertuous ſtudents of philoſophy, when in the boſome thereof they hide their villanies. *Sola apud Deum libertas eſt, non ſervire peccatis, Hier. Epiſt.* 14. c. 5.

How carefull the Apoſtles are in all their writings to wipe off the reputation of *Galileans*, and ſuppoſed Rebells, all that read them may underſtand, when they ſee how they exhort us to obey our Kings; and if to Pagans and wicked Emperours, duty was ſo much injoyned, ſhall we neglect it to our Chriſtian Governours? It is much the Epiſcopacy in the abſtract ſhould ſo diſcontent us, when it is ſo ancient, and well approved of all ages, but ours. Truely, Popes having exceeded their bounds, have brought this ill conceit upon our dayes: but we ſhould not minde what is done, but what ought to be received for God; and my learning much deceives me, if Epiſcopacy have not univerſall conſent for it.

Quicquid enim omnes vel plures, uno eodemque ſenſu, manifeſtè, frequenter, perſeverantur, velut quodam ſibi conſentiente magiſtrorum concilio, accipiendo, tenendo, tradendo firmaverint, id pro indubitato, certo, ratoq; habeatur, Vincent. Lerinenſ. contr. Hæreſ. cap. 39. I cannot come to their opinion that uſe their owne affirmation and expoſition, and then are angry of a contradiction, when all men contradict them that are fitteſt to ſpeak from the times of the Apoſtles.

Lib. 4. *Illud reprobum fuisse non ambiges quod omnium doctorum turba condemnat, Joan. Sarisb. de Nugis curialium, l. 1. c. 4. S. John* condemned *Diotrephes* for not receiving his Superiours; *Cornelius* and *Cyprian* complained, that *Novatianus* and *Fortunatus* were favoured in such a faction, that many in our dayes make an Article of their faith.

CHAP. XXIV.

The good and honest heart, Luk. 8. 15.

HE that makes Gods word the motive, and his glory the end of all his actions, sheweth an honest and good heart. The word is the seed all receive, and the most deceive themselves in the fruit of it, as will soon appeare by any instance. The King commands the Episcopacy to be received; forbids his subjects to take up armes. Lawes and religion are pretended, and as they say, Gods glory intended. Examine the motive; search out the end. Is not the Episcopacy Gods, and may be thus proved? S. *Iohn* lived to see the great augmentation of the first plantation of Churches in Cities; take *Ephesus* for an example, *Rev.* 2. 1. *To the Angel of the Church of Ephesus*, that is, to the Bishop. *Act.* 20. 28. Long before this *Ephesus* had many Bishops. Now the question is, whether one Angel signifie one or many Bishops. If one over many, we have what we desire. If many, and all equalls, how shall we satisfie all antiquitie, that constantly affirmes, that every Citie is the Catholique Church, and that there ought to be but one Bishop of every such Catholike Church?

In disputation with Papists, when they alledge the Fathers for the Catholique Church of *Rome*, doe we not answer them with other Cities so called? A citie then is a catholique Church, and the Angel of it one Bishop, and that many cannot be in it without faction. *Act.* 18. 11. S *Paul sate at Corinth a yeare and six moneths*; at *Ephesus two yeares*, Act. 19. 20. *three yeares*, *Act.* 20. 31. From this word *sitting* comes the

seates

ſeates of the Apoſtles, and the Cities their Churches, which they left to Biſhops, or if that diſpleaſe, to Apoſtolicall men that waited upon them for a time, 1 *Tim.* 1. 3. S. *Paul* when he left *Epheſus* going into *Macedonia*, and from whence he went to *Ieruſalem*, and ſo to *Rome*, he left *Timothy* to looke to the Church, where he lived many yeares; and S. *Iohn* that out-lived both him and his Maſter, makes but mention of one Angel in the ſeate of S. *Paul* and his Scholar *Timothy*; and all our Ancients argue the ſame; and as for Kings they have not diminiſhed this honour, but augmented it: and now good and honeſt men ſay, they cannot admit them for the Lawes and Religion of their Kingdome; A good motive if it were as much the word of God as their owne word and way, and how their end ſhould be for the glory of God, to pull downe his ordinances both of Biſhops and Kings, or to contradict the power of the one, and preſſe to overthrow the order of the other, I cannot tell.

To reſiſt the Kings power when it is unjuſt, is agreeable with no law or religion, but that which is falſe and profeſſed by Papiſts: but to reſiſt both the power and juſtice of their King, is farre from a right motive, or a happy end, which muſt prove untous good and honeſt hearts. *Plus exempla quam peccato nocent; quod non ſolum vitia concipiunt ipſi, ſed ea infundunt in civitatem; neq; ſolum obſunt, quod illi ipſi corrumpuntur; ſed etiam quod corrumpunt alios. Cicer. de leg. lib.* 3. Pernicious examples muſt be avoided for their contagion, as well as their owne malignant nature.

S. *Aug. Ep.* 54. *Tom.* 2. *p.* 271. *Culpam improbes, & naturam approbes, crimina perſecutor, hominis liberator.* Charitie is to love thoſe men whoſe ſinnes we hate. S. *Hier. ep.* 3. *ad Nepotian. c.* 20. *T.* 1. *p.* 7. *Non adverſarios, ſed amicis ſcripſimus nec invecti ſumus in eos qui peccant, ſed ne peccent, monuimus. Nullum læſi nullius nomen mea ſcriptura deſignatum eſt. Neminem ſpecialiter meus ſermo pulſavit. Generalis de vitiis diſputatio eſt. Qui mihi iraſci voluerit, prius ipſe de ſe, quod talis ſit confitebitur.* Friends and not foes ſhall finde we love them, when we admoniſh them, and argue more the fault, then the perſons deceived with it.

Suſtinete

LIB. 4. *Sustinete hanc virgam corripientem, ne sentiatis malleum conterentem; Bern. Ep.* 42. Beare a kind reproofe to prevent a greater punishment. God turne our hearts by the motives of his own laws to be his honest servants, and set us in the right way of his owne glory, as the aime of all our actions.

CHAP. XXV.

Counsell for these times, fetched from Gods Oracle.

WEe are to take the advise of S. *Hierome, Ep.* 47. *c.* 1. *Quid tibi necesse est in ea versari domo, in quâ necesse habeas aut perire, aut vincere? Quis unquam mortalium juxta viperam securos somnos cepit? Quæ etsi non percutiat, certè sollicitat. Securius est perire non posse, quam juxta periculum non periisse.* Better avoid then invite a danger, and know what is safety without feare. My counsell shall be a Christian care to satisfie his own conscience, more then all the world; and to comfort him in the darknesse wherein he hath no light, nor leader, but the law of his God, the word and example of his Christ.

The plunge is what free-men should do to please God and their King. *Decet Christianum non solum habere vitæ sanitatem, sed & famæ decorem, Bern. Ep.* 27. *f.* 66. *B.* A Christians credit is as much as his own health, and no man can be happy by himselfe, but with company, and the common good is most to be wished, and the mystery is a dispute between the head and the members of a distinct right. The head challengeth power, the body wants patience, and as we have said, it fals out as once it did in *Rome* between the Senat and the Commons, and the Orator is to be praised that reconciled them, by a Parable of the Stomach that received all the members could get by hard labour and travaile, and was idle and lazy, & did nothing for the body, but as a paunch consume all. The rest of the members resolved to do no more for it, and found their own fault by a present decay, for the stomach wanting nou-

nouriſhment, all members preſently waſted and grew faint and feeble, and ſo came to underſtand that the ſtomach reſtored the food it received. LIB. 4.

I ſhall not need to apply it, but ſay, ſee our ruine at hand, if we returne not to unity; and becauſe truth is the beſt Orator, learne theſe propoſitions from the infallible words. Firſt, God makes Kings: Secondly, ſets them upon his own Throne. Thirdly, to do judgement and juſtice. Fourthly, for his beloved people. Fiftly, that he might ſo eſtabliſh them for ever, 2 *Chron.* 9.8. Take notice that God, and not men make Kings, and therefore applaud not that opinion, that the people have any power to give or take away the right of Kings. 1 *Pet.*2.13. Kings are not any humane creation in reſpect of the cauſe, but the ſubject. They are the ordinance of God, and not of men, and therefore ſubjects at the moſt have but a declarative power when they are asked, Will you have ſuch an one to be your King? and their affirmation is a perpetuall obligation to him they once admit from God, and may not again renounce him at their wils.

For the ſecond, *Solomon*, 1 *Chron.*29.23. *ſits on the Throne of the Lord.* *Rev.*12.5. *The womans child is caught up into Gods Throne.* Above this Throne we may not advance the Thrones of the Elders, *Rev.*4.4. neither may the Standards of the people be brought againſt it, *Rev.*4.6. The Epiſcopacy we have placed in the Thrones of the Elders, and muſt teach how it hath no power over the Kings Throne, for that is abſolute, as being the Throne of God; and as we muſt take heed of the keyes that they meddle not with the Crowns of Kings: ſo let the whole body of the people beware how it comes under Standards to withſtand the Prince, to which God hath ſubjected it and them. I cannot determine by Gods Word, that for defence of Laws and Religion, the people may ſtand armed, as a body to juſtle with their head. Let Conſcience awake and remember the Throne where God hath placed *Solomon*, and all Kings that are Chriſtian, and let the majeſty of the Throne abate their courage, and command their Conſciences to be at Peace with God, leſt he riſe up in the quarrell of his owne Throne, and throw

LIB. 4. down this pride and presumption with just revenge.

For my part, I am resolved, that the power God placeth in his own Throne is absolute like himselfe, and he will have it to be so, when it is unjust, lest mans arbitration fall as much in the truth, as Kings do in their justice, and be deprived of his right; who in nothing doth more appropriate vengeance to himselfe, *Rom.*12.19. then in this of Kings, whose injustice he will punish by his own hand. Christians *must not be over-come of evill, but overcome evill with good*, and the subjection to their higher powers ought to be when they are most evill: and if they could over-come one evill with another; yet they must not, but leave God to himselfe to deale with them, with whom he will suffer no other man to have to do. You shall be satisfied of all this in another book as I have promised.

God that is absolute in power is restrained by the justice of his own nature and Law, so that he can do nothing against either. No unjust things are possible to God, whose Nature is Justice it selfe. and what he hath once passed by a Law that he never contradicts. *Isa.* 50.1. he gives no bils of divorce for his own pleasure, or payes any creditors by injustice to others. The Raine-bow is made a law to all the world, he will never drowne it againe, and hee never changeth any word that goes out of his mouth. How shall he then indure those in his own Throne, that care neither for Law nor Religion; Surely he himselfe will kick them out of his Throne, and knows better how to defend his beloved people against them, then any defence of their own, which I can no where read to be warranted.

If any man will plead freedome, let him therein follow his Saviour, *Matth.*17. *Cæsar* askes of the Jews an annuall pension given to God, *Exod.*30. and the taske-master askes *Peter*, if his Master payed it. The Apostle confesseth he did, and his Master prevents him in the right of the payment, and askes him, who are lyable by law to pay the tribute? *The sons of Kings, or strangers?* that is, such subjects, as are not the sons and heires of Kings; for the sons of one King may in the Kingdome of another be subject to the head thereof,

and

and therefore the meaning must be, that Christ was in that Kingdome whereof he was the right heire, and by a double title might have held the dominion thereof, both as God and man. Notwithstanding all this right; nay, and more that which was Gods appropriate right, he parts with it, lest hee offend *Cæsar*, and be judged rebellious to him, or injurious to himselfe and his own liberty; for our Saviour had liberty to give, or not to give, and this his power he ordered by his prudence, and stood not upon his right, but used it to prevent scandall; Which point of wisdome God teach us all in our dangerous dayes, and that we may not like the Papists exempt ourselves, as if *Peter* had been as free as Christ, and ought no more to *Cæsar* then his master did: but in this they are worst of all, to teach without all feare of scandall, that their Clergy is exempt from secular Princes, and that their Pope hath power in his Throne, to subject theirs to his owne. LIB. 4.

A controversie I will fully handle, and if our Bishops be found such Popes, down with them, neither suffer the Presbyters to be counted the Kings friends, as long as they rise up in the Pope, we professe to abandon. I have with my best diligence waded thorough the history of all the Popes and am not ashamed to defend our Bishops with two sorts of thē, & I hope my right distinction of Popes will passe with all that are judicious, and not vainely & ignorantly set against all that Popes and Bishops; as if we could not distinguish our enemies from our friends, or were to walk with the Presbytery against the Episcopacy to prevent Popery, when we are able to combine the Presbytery and Popery together, and separate the Episcopacy from both. I will give you the Briefe of our discovery.

The Episcopacy begins in great Cities, and is the only remedy against faction, and this is divine, as well in the Pope of *Rome*, as all other Bishops dispersed in their Cities all over the Universall World. Secondly, there is an Episcopacy in the Provinces of the *Romane* Empire, and these we call Metropolitanes, whose authority as Bishops, is divine; but that they have many Bishops under them, is humane and rightly

Lib. 4. eſtabliſhed by Generall & Provinciall Councels, eſtabliſhed by Imperiall and Regall power, and depends wholly upon them, to be maintained or diſſolved. There is alſo an Epiſcopacy yet more large and extenſive with the Empire, and is called a Dioceſe conſiſting of many Provinces, and hath under it many Metropolitanes of Provinces, and Biſhops of Cities: and this likewiſe is an Imperiall conſtitution, and of good uſe in the Church, but of no abſolute neceſſity, for what have we to do with Patriarches in the diſſolution of the Empire? Every King is left to the ordering of his owne Kingdome, and the Provinces they containe, may continue the Metropolitanes at their own pleaſure: But if all Kings were, as once they were, the Churches enemies, then would remaine no other Epiſcopacy then that of Cities, which muſt continue to the end of the world, as Gods ordination and plantation, which none may root out of the Church.

He that would Unbiſhop *Timothy* and *Titus*, may be learned in his ignorance, audacious in his challenges, good with great overſight in his learning. *Doctor Raynolds, Maſter Brightman, and Maſter Prin* are admired, and not without cauſe, for learning, and much goodnes, and I will detract nothing from them, but what they detract from the Church. *D. Raynolds* hath done ſingular ſervice to the Church againſt the Papiſts, maintaining the Biſhops of Cities, againſt the Biſhop of *Rome*, claiming by Divine Right, juriſdiction over all Cities, Provinces, Dioceſes, and the Univerſall world: but when he hath done this good ſervice, he fals in with Pariſhes and Presbyteries, as pernicious; as Popes to Biſhops, and the peace of the Church. He inſtanceth in *Rome*, where hiſtory is the plaineſt, and ſays the Pariſhes at the firſt were ſo ſmall, that a few Elders and Deacons with one Paſtor might governe them: but growing greater, according to the wards of the Citie, there was more need of Elders and Deacons, and the chief in both kinds were called *Cardinals*. A woefull conſtitution of the Church, and moſt prejudiciall to the Paſtors of the people, taking all their power from them; for the multiplying of lay-Elders in the Church is by votes the greateſt violence to the keyes that can bee, and wrings them

them out of the hands of Paſtours, to bee at the will of the people to the wrong of themſelves, &c. LIB. 4.

The truth is, the firſt Churches were not Pariſhes, as is fondly imagined; but Cities, as *Epheſus, Smyrna, Pergamus, Thyatira, Sardis, &c. Epheſus* was a great City, and in time had many Pariſhes made out of it, by the appointment of the Biſhops thereof. Thus in *Rome*, the Biſhop being but one, and having many Elders and Deacons under him, aſſigned them to Pariſhes, to Preach, and adminiſter the Sacraments, and ſome of theſe were called *Cardinals*, as chief in reſpect of the reſt, and were of greateſt uſe for the Biſhop of *Rome*; who when he came to make Cardinals of the Biſhops of other Cities, did he knew not what, and is reproved for it by Antiquity, which never knew what a *Cardinall Biſhop* meant, beſides the injury of it to other Cities, to call their Biſhops from them to attend upon the Popes Court: neither was he content ſo to begin with the Biſhops of Cities; but he fell into all Kingdomes, to the prejudice of Kings to make *Cardinals* of their Metropolitanes; as here in *England*, both of *Canterbury* and *Yorke*; and to hide this ſhame, behold a moſt ſtrange metamorphoſis of Biſhops & Archbiſhops into Prieſts and Deacons, and of Cities into Pariſhes, as theſe Biſhops converted into *Cardinals*, were no longer ſo called; but Cardinall Prieſts, and Deacons, and that of ſuch and ſuch Pariſhes, and it was enough for any, ſo he were a *Cardinall* of the Popes Court, to be preferred before all Biſhops of Cities, Metropolitanes of Provinces, Patriarches of Dioceſes, and next the Pope to be honored of all men.

A brave myſtery that can depreſſe the Epiſcopacy by the Presbytery, and make the Presbyters and Deacons of Pariſhes, exalted above all that either God or Emperors and Kings do honor: and here by the way, without offence be it ſpoken, our *Presbytery of our age* would reject the Epiſcopacy of Cities, the ordinance of God, and of Provinces, the right of Kings, and ſuffer neither them nor God, to rule in their *Churches*.

I ſhall in my other Booke diſcover the third ſort of Popes more fully, for their two Courts, the one of God belonging to his Temple, but caſt out by Papall corruption: the

Lib. 4. other of Kings, where the Pope to their wrong, maintaines his secular Court by their subjects, which he exempts from their power, but not their purses, for they pay dearely for the Popes pride. I shall further discover with their *Courts*, their *Cardinals*, casting down of *three Kings* in *Italy*, that stood in their way; the contempt of all Kings, and how basely they are used by them; whose birth in the Church was most honorable, and honored by God himselfe with his owne Throne, whose bounty to the Church hath been unspeakeable, and in these last dayes is mightily abused by the bondage that many would bring them into, by depriving them of the Episcopacy, and urging upon them either the tyranny of Popery, or that other of the Presbytery.

M. Brightman in two things wrongs his learning, first by his conceit of time, secondly, of Government. He conceits foure Cities to be types in succession; three Cities to signifie together the diverse tempers of three Churches, whereof *England* is one, and the Church of *Rome* none; which in the *name to live, and Synagogue of Satan is* most lively of all the rest expressed, and then falling upon our Angell, makes him our Bishops; which he could not find before, for his Angell of *Philadelphia* is his beloved Presbytery.

M. Prin is so far to be praised, as he sought the truth in Antiquity, challengeth all men for the Episcopacy, and judgeth his ability sufficient to shake them all in pieces; I pitty the man, praise his parts, and could wish in cold bloud, hee and all men would consider what they hold, and not follow one another for the love of vertues, and that goodnesse we suppose to be in them. Our unjust admiration may be punished of God with their errors, and the losse of their good: We may gaine by them a Sect to forsake the truth, in which God preserve us in these our dolefull times.

I would not so much as have named any of these authors, but for our present instruction. That men distract us not, because we love them: but let us love them in the truth, and in their errors, not seek to raile them out of them, but meekly, modestly and manifestly shew them; and good men will never be ashamed to confesse them, and it shall be my de-

fire

fire that the Lord will ſo guide me, that I may alwayes ſubject to his truth, whenſoever or by whomſoever he ſhall reveale it unto me. LIB. 4.

If any ſuſpect I favour *Stage playes, Healths ſickneſſe*, or ſuch evills as judicious men have confuted, I am much miſtaken; for I ſpeake of them as I have done of cards and dice, and count ludicrous lots an unfit tearme for ſuch a providence as is in all lots, which in ſome ſenſe, I count divine teſtimonies: yet to be ſo harſh as ſome have been, to ſay, if cards and dice be Lots, we might as well play with the Sacraments, as with them; the ſentence is more then I would judge it fit to be pronounced: ſo playes and interludes have no great approbation from me, neither am I inamoured with ſuch friendly ſalutations, as to make much of drinking Healths: yet I muſt needs ſay, the Fathers condemnation of one kinde neither vitiates the *genus*, nor may the ſame condemnation be pronounced againſt all playes that they have uttered againſt Pagans.

My friendly Concluſion ſhall be, that theſe times would teach us moderation, how to uſe our freedome without ſcandall in giving due to all men; Tribute to whom tribute belongeth, &c. I meane let Kings and all men have their right, nay, more then what is their owne, even ſuch things as are ours, and that we may part with, as our Saviour did to *Ceſar*, whoſe bleſſed example we ſhould follow, and ſtand more upon the ſcandall we may give, and which in wiſdome we ſhould prevent by our beſt endeavours.

Naboth, 1 *Kings* 21. 3. is an example to ſome, not to give to Kings what they ſuppoſe to be the kingdomes inheritance: but the example is miſtaken, for the obſervation of the law of inheritances in Gods land, was a type to teach us to hold faſt the inheritance of the Saints in light, *Coloſ.* 1. 12. *Ezech.* 46. 18. *The Prince ſhall not take of the peoples inheritance by oppreſſion, to thruſt them out of their poſſeſſion: but he ſhall give his ſonnes inheritance out of his owne poſſeſſion, that my people be not ſcattered every man from his poſſeſſion.* If any ſold it for need, it was to returne unto him againe in the yeare of *Jubilee*, *Lev.* 25. 10. Such contention *Iude ver.* 3. would have practiſed

Lib. 4. eliſed for the faith: and the Authour to the *Hebrewes*, *Chap.* 6. 12. would not have us ſloathfull to inherit the promiſes.

In matters of faith, S. *Auſtin*, as you have heard, would have us ſubject our ſelves to no man: but in all other things it is not much to yeeld our ſelves to our Princes. *Solomon* would have the King to be, *Eccl.* 8. 4. ἀνυπεύθυνον, one that we may not ſay unto for his power, *What doeſt thou?* The Pope would have this priviledge, but S. *Paul* fits him with his ſtyle, that he is, 2 *Theſ.* 2. 8. ὁ ἄνομος, *a lawleſſe man*, and therefore, ὁ ἄνθρωπος τῆς ἁμαρτίας, *The man of ſinne*, proudly exalting himſelfe above God and the King, who hold, as we have ſaid, one Throne, by the which we exhort all Elders in their Thrones not to pride themſelves againſt Princes, nor any Standards of the Church to preſume they move juſtly, that ſtirre againſt this Throne; and ſurely it is the dutie of this Throne to uphold the other, and keepe out of them all rulers, but the Biſhops of Cities.

Such they were when S. *Iohn* wrote unto them. Such they were when *Cornelius* and *Cyprian* were Biſhops, onely *Diotrephes* that withſtood S. *Iohn*, did the like in *Novatianus* and *Fortunatus*, and the good Emperour *Conſtantine* tooke care to continue that good order begun in the Apoſtles dayes, and to caſt out all the factious *Novatians*, which called themſelves *Puritanes*. If we had no more Arguments but this, S. *Iohn* writes but to one Angel of a Citie, that is, one Biſhop that had the power and juriſdiction over others. That he meant one Angel we have his words, and the word of the Church in all ages, and ſhall I beleeve him that in our dayes dare make many Angels of one? In *Philippi* were many Biſhops, is not denied by us in the common exception of words: but the reſtrained uſe of the word in S. *Iohn*, and all that writ after him, not onely relating, but maintaining one Biſhop in a Citie, is greater then all exceptions.

If our Biſhops have exceeded in juriſdiction, examine wherein: In practice I will juſtifie no man: but to maintaine the Epiſcopacy of the Citie, and the increaſe of it by Kings to their Provinces, with ſubjection to their Thrones, is no more then truth will allow us. For Kings, that they are in the

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Throne of God, that they ought to doe juſtly, that no man may reſiſt their power when they doe unjuſtly, I judge the Scripture to affirme it, and hope to make the truth thereof moſt apparent. I ſay not, that we muſt yeeld to the injuſtice of our Kings, *Hoſ.* 5. 11. *Act.* 5. 29. but the power which is Gods, and of the which we ſhall, as S. *Auſtin* ſaith, have praiſe, whether the power be uſed juſtly or unjuſtly. The Lord make us wiſe not to follow a wicked command, nor to fight with a juſt power ſet over us, *Amen.* LIB. 4.

CHAP. XXVI.

S. Pauls *being at Rome, his Epiſtles from Rome, and Meſſengers ſent to him and from him, in the behalfe of the Churches he had planted; ſhewing their forme of Government, and the neceſsitie they had of one to viſite and keepe them in order.*

THe booke entitled, *The unbiſhopping of Timothy and Titus*, is brought to triall, with what we have ſaid in two things. Firſt, concerning the Epiſcopacy of *Timothy* and *Titus*. Secondly, the Epiſcopacy of many Biſhops in one citie. All this depends upon S. *Pauls* care for the Churches when he left them to others; and this appeares moſt about the time of his journey to *Rome*, till that time he himſelfe did ſit in the Government of the Churches, afterwards he placed others in his Chaires to continue his Order. At *Corinth* he *ſate a yeare and an halfe*, *Act.* 18. 11. At *Epheſus two or three yeares*, *Act.* 19. 10. & 20. 31. The *unbiſhopper* underſtands not the Fathers, who make him a Biſhop that ſits in any Citie for the government of it, as the head and chiefe Paſtour in that body. 1 *Cor.* 12. 12. as the body is made up of many members, *ſo is Chriſt*, that is, his Church viſible upon earth. In this body Chriſt is an *head*, *Coloſ.* 1. 18. an abſolute head that ſtands not in need of the members, as they doe of him; for *in him is all the fulneſſe of the body*, *ver.* 19. and it dwels firſt in him without us, *Coloſ.* 2. 9. and then in us is made

Lib. 4. compleat by him, and he is more then the head of us; for he is *the head of all principalitie and power, ver.* 10. This head is not ſpoken of, 1 *Cor.* 12. 21. *The head cannot ſay to the feete, I have no need of you.* This head muſt be a viſible head, and they are many that may be ſo called, *ver.* 28. The *firſt members* are the heads of the reſt. Members they are, that they may know their ſubjection in the body, with the body to the univerſall, abſolute, compleat, and filling head of all the members with graces perſonall and miniſteriall. Heads they are in the order of government, that as *Corinth*, ſo each Citie might depend upon them as a body to be governed by them. 1 *Cor.* 5. 13. *Put away from your ſelves that wicked perſon.* This they could not doe without an head, which as yet was *Paul* abſent from *Corinth*, but preſent in the power of an head, *ver.* 3. *For I verily as abſent in body, but preſent in ſpirit, have determined, decreed, judged already, as though I were preſent, &c.* The power of excommunication was not as yet in the Church of *Corinth*, having no other head appointed but the Apoſtle, therefore he does it in his Epiſcopall power, as yet continuing his ſeate where he had begun it, & complains of them for two things: Firſt, that they had not *mourned* for the ſinne; ſecondly, *complained* unto him for the redreſſe of it, but others to their ſhame had *reported* it: and therefore *ex mero officio*, as a judge certaine of the crime he proceeds againſt it without their preſentment, which ſhould have been done, that he that *had done the wicked deed, might be taken away from among them.*

The Apoſtles were the firſt Biſhops not ſucceeded at the firſt by any, for they held the power in their owne hands, till it was neceſſary to appoint others in that charge, by reaſon of diſtance and abſence when they removed as it were out of one part of the world into another. When S. *Paul* left the Eaſtern Churches to come into the Weſt, then he tooke care that Cities might have heads to governe them, and he never appointed above one for any Citie. S. *Paul* the laſt time he went into *Macedonia*, left *Timothy* in *Aſia* at *Epheſus* to begin his Epiſcopacy, not to fixe him downe like an immovable poſt or pillar, or naile him to his Chaire, no longer to attend the Apoſtle in his journeys; and now ſhall the bold oppoſer

poſer of Biſhops and I meet in the combate, whoſe untruths and audacious affirmations, I ſhall friendly diſcover to the admonition of credulous Readers to uſe caution in their groundleſſe apprehenſions, becauſe they are pleaſed with him that ſuites moſt with their humours.

S. *Paul* between the *feaſt of Eaſter* and *Pentecoſt* diſpatcheth a great deale of buſineſſe in a ſpeedy viſitation of the *Eaſterne Churches*, making all poſſible haſt to be at *Jeruſalem by the feaſt*, *Act.* 20. 16. He comes to *Miletus*, and to gaine time, having *Timothy* in his company he ſends for his charge to *Epheſus*, and in the preſence of their Biſhop, chargeth them with the care of themſelves, and the flocke he had aſſigned them unto, and tells them of two great dangers, *errour in doctrine*, *faction in diſcipline*. *Wolves* ſhould enter not ſparing the flocke, and of themſelves ſome ſhould *gather diſciples*, and rend the unitie of the Church by diviſion. If he had eſtabliſhed a paritie amongſt theſe paſtours, he had put them in the way he gave them warning of. Indeed he ſayes nothing to *Timothy*, whom he had trained up and taught his duty what to doe in the Churches government; and here my unbiſhoper muſt have his mouth ſtopped, *pag.* 38. from *Miletus Timothy accompanied Paul to Jeruſalem*, *Act.* 21. 15, 16, 17. *and from thence to Rome, becauſe the Epiſtle to the Coloſſians written from Rome, is penned in both their names*, *Col.* 1. 1. Examine (deare Brethren) your bold and blind Prophets, and ſee, if the firſt place will warrant one word in his aſſertion; neither is it reaſonable to thinke, that *Timothy* was carried a priſoner with S. *Paul* to *Rome*, or that the Apoſtle would voluntarily have ſuffered him to have gone with him, the Churches having ſo great need to be looked unto. Not one word of truth in ought he hath ſpoken.

Shall we reſolve you better? The Apoſtle was apprehended at the *feaſt of Pentecoſt*, and from *Jeruſalem* conveyed to *Caſarea* with a band of foote and horſe. In the *Iland* called *Melita*, *Act.* 28. 1. the Apoſtle eſcaped ſhipwrack, and wintered in it, and *after three moneths*, when the Seas were open, he ſailed to *Rome in a ſhip of Alexandria*. Being come to *Rome*, he lives quietly in the Citie *two yeares*; and as he *ſate at Corinth* ruling

LIB. 4. ruling that Church, so now he sits at *Rome* in the Government of that See. All this while no news of *Timothy*, come we to Epistles written from *Rome*, and that which is none of the first of them, if it be not amongst the last, is the second Epistle to *Timothy*, in which he sends for *Timothy*, 2 *Tim.* 4.9. This *bold Vnbishoper* says, from *Troas* or *Philippi*, affirming that *Timothy* was not at *Ephesus*. His prooses are, and that *apparent* as he says, 2 *Tim.* 2.12, 13. *Phil.* 2.19. read and see if any right reason will conclude ought from those texts. He must bring S. *Pauls cloak from Troas and his books, therefore hee was there.* I hope I have a better argument hee was at *Ephesus* a place assigned unto him, and that house of God in which hee was as a Governor to behave himselfe, 1 *Tim.* 3.15. in the Apostles absence, and for presence with him he must salute *Prisca and Aquila*, 2 *Tim.* 4.19. These were left at *Ephesus*, *Act.* 18.19. instructed *Apollos in the way of God*, and therefore more reason to find him with his charge, then to make him and the Saints wanderers like himself, not knowing where to find them, when the Scriptures define their habitation, occupation, and godly exercise.

If we examine the Epistles we shall observe a better method then he does. 2 *Tim.* 4.10. *Demas hath forsaken me. Col.* 4.14. *Luke and Demas greet you*; therefore this Epistle to the *Colossians* being written whiles *Demas* kept with *Paul*, was written before that to *Timothy*, where mention is made of *Demas* departure; *Phil.* 2.21. *All seek their own, none like minded to Timothy*; therefore this Epistle seemes too to follow that to the *Colossians*, where the Apostle had his friends to stay by him. *Hebr.* 13.23. *Timothy* is set at liberty; and now *Italy* is the place of residence, both for the Master and the Scholar, and the good Scholar so loved his Master, that he hazzarded his liberty for him, and seemes in *Italy* to be cast in prison for the truths sake: but God delivers both, and the *Hebrews* in the East have hope to see them both come out of the West in visitation above their expectation. *Ephes.* 6.21. *Tychicus is sent to Ephesus*, and it may be the time was when the Apostle sent for *Timothy*, 2 *Tim.* 4.12. and hee bids him bring *Marke* with *him*, *now profitable* to be used by the Apostle after

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ter a long departure, *Act.*15.39. 2 *Tim.*4.11. need there was sending into the East for two such pillars, to provide that *Tychicus* at *Ephesus* might supply their want in *Asia*. In those Epistles written from *Rome*, as well in *Timothies* name as the Apostles, argue both his presence and worth to be received at any time in any Church where the Apostle should imploy him. By the *Colossians* it is plaine hee was at *Rome* before *Demas* forsook the Apostle, and returned again into the East: when he was sent for, *Demas* being departed, and the Epistle to the *Philippians* mentioneth his returne from *Rome* to *Philippi*, as in his way to *Ephesus* in *Asia*, where hee died, if wee may credite them that continued the history of the Church, and S. *John* probably after the death of *Timothy*, for I will not imitate this confounder of Church stories to blind his reader, says in his Epistle, that this Church of *Ephesus* had but *one Angell*, and that custome continued in all ages. LIB. 4.

*Tertul. Contr. Marcion. c.*4. *Constabit, &c. It shall remaine as certaine what order the Apostles left for Church government*; *De præscrip. c.*24.25. *Nihil interest, quando quid sit, quod ab Apostolis non fuit*; *It matters not what and when a thing is, that is not from the Apostles. Quod ab Apostolis non damnatur, imo defenditur, hoc erit judicium proprietatis. S. Chrysost. Hom. in Psal.*14. *T.*1. *Col.*1116. *C. Nulli peccatori deest impudens prætextus*; *He that will transgresse the limits of divine learning, and seek to oppose for advantage of his errors, will not want colours to cast upon them.* The Fathers professe that S. *James* was the constant Bishop of *Jerusalem*, left by the Apostles in their dispersion. S. *Hierome* confesseth that Bishops were in the Apostles dayes. *Tertul. Apolog. c.*39. *Tom.*1. *p.*692, 693, 694. *Præsident nobis probati quique seniores*, and S. *John* mentioneth, *Seniorum sedes*, *Rev.*4.4. The Father sheweth their *decurrent order* from the Apostles and Apostolicall men to Bishops, which having obtained a good testimony, were set over others, and by that without price or money came to their honor. *Just. Mart. Apol.*2. *He who is set over the Brethren, he who holds the first place, &c.* This base expositor, as if he had never read the Author, makes this comment upon it, *First*, that is, *in respect of Deacons*, when no-

Lib. 4. thing is more cleare, he meanes it of the first Pastor placed over all the rest. *Euseb. Eccle. Hist. lib. 3. c. 39. p. 55. Papias* sayes thus, *It shall not seeme grievous unto me, if that I compile in writing and commit to memory, the things which I learned of the Elders. If any came in place, which was a follower of the Apostles, forthwith I demaunded the words of the Elders: what* Andrew, *what* Peter, *what* Philip, *what* Thomas, *or* James, *or* John, *or* Matthew, *or any other of the Lords Disciples; what* Ariston *and the Elder* John, *disciples of the Lord, had said.* A right way of Faith and Order, to bee found with the founders, and followed by their followers in a constant succession, without the which the Church cannot stand: and now I come to canvasse his Conclusion directly against mine, *that many Bishops have been in one City.*

Alexander and *Narcissus* in *Jerusalem*, *Paulinus* and *Miletus* in *Antioch*, *Theodosius* and *Agapetus* in *Synada*, *Valerius* and *Austin* in *Hippo*, *many Popes in Rome*, *many Arian*, *Novatian*, *Macedonian*, *Donatisticall and Orthodoxe Bishops in Constantinople*, *Alexandria*, *Jerusalem*, *Antioch*, *and Affricke*, *&c.* Is not the man distracted thus to reason? Many Bishops in *Affricke*, the third part of the world; therefore in one City. Many set up by faction, and this is true, and he must take it to his parity of Pastors, who imitate the *Arians*, *Macedonians*, *Novatians*, *Donatists* and *Schismatiks*, to set up Bishop against Bishop to the ruine of the Church. *Two paires* mentioned I must answer, that are approved for good men, and no factious disturbers of the Church. *Narcissus* and *Alexander* are the first, *Valerius* and S. *Augustine* the second. These we acknowledge for worthy Bishops: but hee shall repent him of his proofe by them. First, S. *Austin* refused the motion as being *contrary to Canon and custome to have two Bishops in one City. Non hoc est insitatum*, was replyed, and S. *Austin* rested in it, and therefore the reason must be examined, and that is Age, as evill, and since ruled in the former. Secondly, S. *Austin* in the place professeth that he was but a *Presbyter* under *Valerius* in the City, and therefore two Bishops in a City helps nothing to Unbishop and bring in a parity, for the very Father confesseth himselfe that he was in subjecti-

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on to his Biſhop. Thirdly,, *Valerius* requeſted it, becauſe he was old and unable to beare the burden, and deſirous both of helpe and aſſurance that a good man might ſucceed him. Fourthly, the ſtory of *Narciſſus* might make it reaſonable. He was ſole Biſhop of *Jeruſalem*, and by horrible accuſation and perſecution was faine to remove himſelfe, and lie hid, and three Biſhops ſucceeded him before it was known where he was: but his three accuſers being puniſhed of God in the ſame kind they wiſhed vengeance, if they lyed, he appeares again, and the people ſo affected unto him, will needs have him aſſume his Biſhoprick; he tels them his age urgeth the contrary, but they will not be ſatisfied, and therefore upon condition that *Alexander* may aſſiſt him, he will do the beſt he can to ſpend his dayes amongſt them for their good. LIB. 4.

Such aſſiſtance had the Apoſtles by Apoſtolicall men, and ſuch might Apoſtolicall men have by Biſhops that ſucceeded them. The Apoſtles brought up their followers to fit them for their charge, and ſo might they others, and two Biſhops in this kind are but as one, as *Theodoſius* and *Arcadius* were in the Empire, when the Father aſſociated the ſon with himſelfe in the government, that was to ſucceed him. This is enough to ſatisfie any reaſonable man, that the invincible book, as ſome have ſaid, is meere vanity and prevarication with his own thoughts, and I hope he will ſatisfie the Church for the groſſe wrong done unto it.

CHAP. XXVII.

Of the frenſie of Aerius, *and his error, the great evill of the world, and the worſe, that wiſe men follow it.*

AErius for his frenſie againſt Biſhops is juſtly condemned, and his words are eſteemed by ſome to be no other then the words of S. *Hierome*, ſpoken in his ſober minde, but if we try the point, we ſhall part the authours without *Medina's* medicine that breakes S. *Hierome* head, and gives him a plaiſter. He knowes no difference between them, we doe, and

LIB. 4. and deale more fairely with ſuch a Father. He ſaith Biſhops are greater then Paſtours, *Conſuetudine eccleſiæ, magis quàm Dominicæ diſpoſitionis veritate.* His words were occaſioned by ſome heat, and in his humour vexed by *John* Biſhop of *Jeruſalem*, he uſed the expreſſion of thoſe words: yet the *Epiſt. ad Evagr.* cleares their meaning by his diſtinction and expoſition, both there and elſewhere. The cuſtome of the Church he makes that which was decreed in all the world. Our Saviours firſt diſpoſition was in the Apoſtles, and the Apoſtles in their firſt plantation kept all Presbyters as one under themſelves; for how could any Citie receive a Biſhop at the firſt when the Apoſtles ſate in them and governed them many yeares together? This had been againſt the rule of the Church to have had two Biſhops at once in a Citie, which never was.

Whiles S. *Paul* governed *Epheſus*, *Act.* 19. 10. by the ſpace of two yeares, ſpace of three yeares, *Act.* 20. 31. *Timothy* had nothing to doe in that government, more then an ordinary Elder: but when S. *Paul* left the Government of that Citie to his Scholar, 1 *Tim.* 1. 3. he remained in it, as the Apoſtle had done many yeares, and though he was called to *Rome*, 2 *Tim.* 3. 21. yet he was returned backe againe, *Phil.* 2. 19. and though that text point at *Macedonia* and his ſending to *Philippi*, yet his place of reſidence was at *Epheſus* in *Aſia*, where S. *Paul* had placed him when he told that Church they ſhould ſee his face no more, *Act.* 20. 38. That he ſtayed in *Macedonia* is abſurd to imagine, that he returned not to *Epheſus* is againſt the Apoſtolicall order, which was alwayes to keepe one Citie under the juriſdiction of one man; as this Citie was firſt under the Apoſtle, then under *Timothy*, and this for many yeares, and therefore both for S. *Paul* and *Timothy* after many yeares government to caſt it off to the multitude of Paſtours, is both without text and reaſon, for if all theſe yeares mentioned had need of one Governour over many, ſhall we imagine the way to be changed, and the remedy of that great evill, *Act.* 20. 30. ſhould be prevented by equalitie, which ſuperioritie could ſo hardly ſuppreſſe? It had been eaſie to draw away diſciples without check, if all Paſtors

stours had been equalls, and could have said, *Jam summus ergo pares*. Certainly, *Par in parem* hath no power, and factions must needs be, if after *Paul* and *Timothy*, all may governe *Ephesus* alike. LIB. 4.

S. *Cyprian*, *l.* 4. *ep.* 2. *Where a Bishop is once lawfully ordained over a Citie, he that would in the same See be made a Bishop also, must forthwith be put out of the Church; for no man can have the Churches ordination, who doth not hold the unitie of the Church. In the life of the first Bishop, there cannot be a second, because he that is one, ought to be alone, and a second is no Bishop at all.* So was it between him and *Fortunatus*, *Cornelius* and *Novatianus*; and I wonder how we read and understand not this direct truth, that neither the Apostles, nor Apostolicall men, nor Bishops could ever indure two Bishops in one Citie.

At the first when all the Apostles were together, *Act.* 8. 14. *Peter* and *John* are sent to *Samaria* to ordaine. Our Saviour sent the *seventy* by paires, *Luk.* 10. 1. *Paul* and *Barnabas* keepe together by the Churches appointment, *Act.* 13. 2. but they separate, *Act.* 15. 39. and take with them their disciples; and by the History of S. *Paul*, we must know after the plantation how the Church was governed, and that is, as S. *Cyprian* hath said, by one Bishop of a Citie alone, without another to contest with him. *Clem. ep. ad Corinth.* complaines of contentions about Episcopacy; ἐπὶ τῇ ὀνόματι Θ, about the name as we doe, and will not understand how it is both common to all Pastours, and appropriate to one. *Iren. l.* 3. *advers. Haref. c.* 3. *Habemus enumerare eos, qui ab Apostolis, &c. We can reckon to our times our Bishops from the Apostles. Tertull. de præscript. advers. Her.* makes the originalls of Churches, the orders of Bishops. S. *Ambrose* says, S. *Paul* saw *James* at *Jerusalem*, as the Bishop made by the Apostles; and it was necessary, according to their Apostolicall custome to leave one for that City, that it might be governed as other Cities were, by the Apostles first, who stayed as they pleased, and divided the world amongst them, *Gal.* 2. 9. *James*, *Peter* and *John* for the Circumcision. *Paul* and *Barnabas* for the uncircumcision, and by the same authority they might make this division, so might they divide Cities, and the mother of all Cities being

Lib. 4. *Jerusalem*, might be given to the Brother of our Lord, *Gal.* 1. 19. and S. *Paul* so finds it at all times when he went up to *Jerusalem*.

S. *Aug. contr. Cresc.* 1. 2. speaks to the same effect, and S. *Hierome* alleadged against the Episcopacy, confesseth that Bishops were not only *exclusive* after the Apostles times, but *inclusive* in them, as may thus be demonstrated, and may satisfie that the custome so came from the Apostles, that it was in the Apostles dayes. S. *Mark* the Euangelist died Bishop of *Alexandria*, six yeares before S. *Peter* and S. *Paul*, thirty five yeares before S. *James* the Apostle, forty five yeares before *Cleophas*, S. *James* his successor. *Euseb.* l. 3. c. 11. *Ignatius* Bishop of *Antioch* in *Syria* died in the Apostles dayes. *Polycarpe* of *Smyrna*, *Timothy* of *Ephesus*, *Titus* of *Crete*, *Papias* of *Hierapolis*, *Quadratus* of *Athens*, &c. If S. *Hierome* say these died Bishops in the Apostles dayes, when he holds the custome in their times as well as from them; and therefore his words are to be interpreted, that what Jesus Christ disposed not of living, that the Apostles instituted after his death, and that not presently, but before their own. *Epiphan. Haref.* 75. Ἐπισκόπους καὶ Πρεσβυτέρους is an ordinary style, and agrees, *Rev.* 4. 4. with that which wee have said of Elders, where each Elder hath his Throne; and fit it is there should be one in each City; and so we have Antiquity put with Scripture, that one governes above the rest for the peace of the Church, and that not two Elders, but one holds the preeminence over all the rest.

Epiphanius says, the Apostle teacheth who is a Bishop, and who is a Presbyter, in that saying to *Timothy*, *rebuke not an Elder*, &c. how (says he) *could a Bishop rebuke a Presbyter, if he had no power over him?* *Zanchy* resembles this power to the Rector of an Academy, S. *Hier. ep. ad Evagr.* to a General in an Army, who have power as well as place to order others. S. *Aug. Ep.* 161. *Divina voce laudatur sub Angeli nomine Praepositus Ecclesiae.* All stars were not of the same magnitude, but seven excelled the rest, *Rev.* 1. 16. 20. multitudes were now in the Churches of *Asia*, as the innumerable and lesser stars in heaven. *Egesippus* travelling to *Rome*, *Euseb.* 4. c. 22. conferred with *Primus* Bishop of *Corinth*, and others of Episcopall succession

ceſſion, and found it conſtantly obſerved in every City to their preſent Biſhops. LIB. 4.

In the Scriptures no ordination of Miniſters is mentioned by Paſtors, that were not Apoſtles, or Apoſtolicall men. One Elder had not the power to ordaine another, but the ordainer is ever a degree above the ordained. *Colluthus* a Prieſt of *Alexandria* ordained Prieſts, but *Oſius* and other Biſhops convented him in a Councell, & commanded him to keep within his own compaſſe, & made a nullity of his Orders. *Iſchiras* one of his Prieſts was by *Macarius* oppoſed whiles he had the Cup in his hand. He complaines of it, and by an aſſembly of Biſhops in *Egypt* is found to be no Presbyter, becauſe he was ordained by no Biſhop. The Synode of *Alexandria* does the ſame, and that which is moſt to be admired at is, *Conc. Hiſpalen. 1. c. 5.* that the Councell of *Civill* queſtioned the ordination of Prieſts and Deacons by a Biſhop with ſore eyes, who impoſed his hands, and ſuffered his Chaplain to read out of a book the words of Ordination and Benediction. Many the like examples we have of Councels that could not indure the breach of divine order: but as the Apoſtles & Apoſtolicall men, keep inviolably the forme of Ordination: ſo did Biſhops their ſucceſſors ſee to the ſame regular ways, and would not ſuffer innovation in the Church, which our times take up, & count their taxation an unjuſt reproach, and that they mind nothing ſo much as to live under Gods ordinances, and be freed from mens inventions, whereof themſelves are moſt groſſely guilty, and I feare they fall into the Poſition of *Roza Alphonſ. Mar. Toletan. de ſtratagem. Jeſuit. Liberum eſt, & prater rem contra Patrum & Doctorum ſententiam, in religione doctrinam innovare.*

This Brainſick Divine makes nothing of Fathers, and ſo do they: but do they give Gods Word that due they boaſt do? Alas where will they have one word in it to make for them, except they may uſe it, as *Poza* does the *Apocrypha Eccleſiaſt. 25. 9. Happy is he that ſpeaketh in the eares of him that will heare. Concil. Conſtantinop. Act. 5.* Εις ἀκοὴν. *Hermiſda Ep. ad Presbyt. & Diacon. Syriæ, in aurem obedientis.* See what work this foole makes againſt all authorities, *in auditum*, he turnes

L 18.4. turnes both words into one, and reads the sentence thus to this purpose, *Beatus qui prædicat verbum inauditum*, hee is a blessed man that preaches an uncouth word. The Jesuites of *Madrill* may rejoyce in their prophet for his composition: but what shall we say of these mens constitutions, and with what violence will they compose their government? we must give them leave to say what they list, but beleeve them we cannot, except they handle with better devotion that about which they spend all their devotion, and dayly grow worse and worse.

Immundi spiritus innumeris contra nos fraudibus accincti, cum suadere nobis iniqua nequeant, ea sub virtutum specie nostris obtutibus exponunt. Greg. Mag. Moral. l. 39. c. 28. The Devill cannot deale with some, except he delude them with supposed vertues, and beauties that best consort with their humours. *Diabolus blanditur, ut fallat, arridet ut noceat, illicit ut occidat. Cypr. de hab. Virg.* The Devill is false in his faireſt pretences, and laughs when he leads us in a plausible way, and kils us with kindnesses. *Diabolus non diligit filios suos, sed odit, quia non amat nisi ut perdat, Ambr. Serm. 44.* Satan loves not his children, but vainely perswades them of his love to destroy them. Reason would teach us to turne out of our way to a better, but we bury our selves in our sins before we dye, and it must be the mighty power of God to reduce us to a better life; *Non prius ejiciuntur de vita homines, quàm de iniquitate discedant. Quis enim non cum iniquitate sua moritur, & cum ipsis admodum atque in ipsis sceleribus sepelitur? Salv. de gub. Dei. l. 5. pag. 171.* I have run over things againe and againe with earnest desire in this desperate age to do some good. *Ezek. 38. 3. Can these bones live* that have so long been buried? *Lord, thou knowest.* It is thy will we should prophesy, and thy promise to give breath when thou pleasest. Thy good Spirit lead us into all truth. *Amen.*

CHAP.

CHAP. XXVIII.

Rev.22.20. Surely, I come quickly, Amen. Even so come Lord Jesus.

REV. 1.7. the second advent of Christ is the ardent desire of all that love him. *2 Tim.* 4.8. There is a crown for the righteous, and it shall be given to all that love this appearance, *2 Pet.3.11.* and if we expect it, *what manner of men ought we to bee in all holy conversation and godlinesse? v.12. looking for and hasting, &c. Serpentis est serpere*, commonly motions that come from the Serpent creep upon us, and Satan steales in with his deceits and delusions, but the Spirit of God that prepares us for the comming of Jesus Christ, descends like that mighty wind, *Acts 2.2.* ἄφνω φερομένη, rusheth in of a sudden. It is S. *Ambrose* note, *nescit tarda molimina Spiritus sancti gratia*, the grace of Gods spirit is of no slow pace. *Luk* 24.32. *Did not our hearts burne within us while he talked with us by the way, and while he opened to us the Scriptures?* Psal.147.15. *Velociter currit sermo ejus*; his word runneth very swiftly, and what creature is not moved with it.

Psal.18.10. *Cherub*, or *Cherubim* in the plurall number, is any charret or charrets God useth to shew his speed, and Angels and his Church are specially noted in the word, and how speedy the Angels are to do Gods will, all places testifie that mention them unto us; and so should Gods Church resemble the Angels. God is said to move upon the wings of the wind, and his Spirit is compared to wind, which of all bodies is least bodily, and quick and active, that it is said of it, *Usque adeo agit, ut nisi agat non sit*, that it hath no being without working. I know the text *Matth.* 11.12. is interpreted of spirituall violence, and surely such it is that the Kingdome of Heaven suffers it, if from the wicked then the Spirit that moves them to evill, knows his time, and vents his wrath with speed, because he looks to be shortned, if he misse his opportunity, or

L.12.4. otherwise if the good Spirit move, it is with ſudden and ſpeedy raptures to take men from Satan, & place them in a Kingdome, full of heavenly motions. *Repentina valdè mutant*, ſudden things ſtart us, and make us look up: and he that gave this note, gives another, ſudden is the work of Gods Spirit, that we might learne (ſaith *Gregory*) not to deſpiſe the *preſent motions of grace*, when they ſuddenly riſe in us. We muſt take the wind while it bloweth, and the water, while the Angell moveth it, and I would have us think of the day, & by Faith confirme our hearts in his promiſes that will not faile us.

Luke 17.37. *Where Lord?* a ſhort queſtion, and ſuddenly raiſed in the hearts of the Diſciples of our Saviour. His mild anſwer is this, *and he ſaid unto them, whereſoever the body is*, that is my Church, *thither will the Eagles be gathered together*, that is the enemies of my Church: which two things he ſets forth in the parable following, and compares his Church to a *Widow* that wants her husband, and explaines the *Eagles* to be the Widows *adverſary*, and he compares himſelfe to a *Judge*, and takes one that cares for no body: yet importunity moves him to helpe the diſtreſſed, and ſhall not Chriſt a more equall Judge be moved, *if we pray to him, and faint not* for want of Faith? Certainely hee will avenge the quarrell of his Saints, *but ſhall he find in them Faith to beleeve hee will doe it?* True beleevers at all times are not confident of Gods ſpeciall mercies, and in times of extremity are moſt doubtfull; but God will then deliver them, and he will *do it ſpeedily*, which is in all places the *Item* of his laſt comming, and the ſudden Woe that ſhall over-take the wicked, *Rev.* 11.14. *the laſt woe comes quickly*, and *Rev.* 20.22. *Surely, I come quickly*, and let every Chriſtian ſoule ſay, *Amen, even ſo, come Lord Jeſus.*

As for oppreſſions and wrongs, learne patience; and where God gives power, learne from S. *Auguſtin* the expoſition of thoſe words, *Rom.* 13.3. *Praiſe of the ſame*, he ſays, not *ab illa*, as the cauſe, *ſed ex illa*, as the matter. God always makes the power he gives to men, the matter of our praiſe, though every man that hath it will not praiſe our wel-doing. He explaines it thus; *non enim juſtè agis, & juſta poteſtas laudabit te;*

te; aut justè agentem, etiamsi potest as injustè damnet, Deus justus coronabit; ac per hoc, sive damnet, sive absolvat, habebis laudem ex illa, Serm. 94. de tempore, c. 5. *Your sorrow shall bee turned into joy, John* 16,20. he says not, taken away, but that which is more, turned into joy, as if their sorrow were the matter of their joy. *Men of understanding, Dan.* 11.33,35. *shall instruct many, yet shall fall themselves by the sword, and by flame, by captivity, and by spoile many dayes, to try* their vertues, *purge* away their vices, and make them *white* for him, with whom they shall be advanced, as is expressed, *Rev.* 19. 14. and to that I will adde another text. 1 *Thess.* 4. 18. *Comfort one another with these words.* LIB. 4.

FINIS.